

OF THE CAL-
ling of the Ministerie
two Treatises, discribing
The Duties and Digni-
ties of that Calling.

DELIVERED P V B-
lickly in the Vniuersitie of
Cambridge, by Maister
Perkins.

Taken then from his mouth, and
now dilligently perused and publi-
shed, by a Preacher of the word

With a preface prefixed touching the publishing
of Maister Perkins his works, & a Catalogue of
all such particulars thereof, as are to bee ex-
pected.

Francis Hastings
1 Cor. 4. 1.

Let a man so thinke of vs as of the Mi-
nisters of Christ, and disposers of the
secrets of God.

Imprinted at London by I. R. for
William Welby, and are to be sold
at his shop in Paules-Churchyard, at
the signe of the Grayhound.

1605.

1000
The first of the year
was a very dry one
and the crops were
much injured
by the drought
and the heat of the
sun.

To the Right Worship-
full Sir Edward Cooke Knight,
his Maiesties Attorney Generall, and
Sir Thomas Heskyb Knight, Attorney of
his Highnes Court of Wardes & Liveries,
and one of his Maiesties Honourable
Counsell in the North, two of Gods principall
Attorneyes in the Cause of true Religion.

Grace and peace from
Iesus Christ.

Right Worshipfull, give mee leave
to put you both in *one* Epistle, who
one service, *one* place, *one* profession,
one order, & *one* Religion have so
neerely combined: As you are Brethren
many waies, and especially in the professi-
on & practise of one Religion: so vouch-
safe to be ioynt Patrons of this little after-
birth, this *fatus posthumus*, of that vworthy
man Ma. Perkins, now deceased. I send
you heere one of the *shortest*, and one of
the *sweetest* of his Treatises: had it been as
well brought foorth *by me*, as it ws begot
by him, it had beene a *child* not vnwoorthy
of so great a *father*: but seeing it is now as
a *fatherles* child, be you the *Tutors* to this
Orphane, at whose hands Orphanes and
Wards haue ever been well vsed. The fa-

Dan. 12, 3.

Ther whilst he liued was a shining light in
 this our Church, and beeing dead, is a shi-
 ning starre in heaven, for *he turned manie*
to righteousness, and his doctrine will shine
 in Christian Churches vvhilst the sunne
 shineth vppon the earth. The subiect of
 this Treatise is *the Ministerie*, whercof are
 layde downe *the duties & dignities*. And
 well dooth he couple these two together:
 for some can challenge the *dignities* of the
 Ministerie, and cunningly cast the *duties*
 fro theyr shoulders: others performe the
duties but are kept from the *dignities* due
 belonging to that calling: but as hee that
 will doe the *duties*, may iustly challenge
 the *dignities*, so he that will expect the *dig-
 nities*, must doe the duties of a Minister:
 therefore in this building, these two *beames*
 are in great wisdom well set together by
 this wise Maister builder, and so closelie
 coupled, as the idle or ambitious man
 cannot looke at the *dignities*, but he must
 withal behold the *duties*, nor the painful &
 laborious man see his *duties*, but withal shal
 see the *dignitie* thereto belonging.

And surely (Right Worshipfull) none
 might better haue written of this subiect
 then he: for who may more worthily de-
 scribe

Dedicatorie.

scribe the *dignities* of the Ministerie then he, who neither by doctrine nor conversation, was euer the least disgrace vnto his Ministerie.? or who may better challenge the *honour* of his calling, then he who was euer an *honour* to his calling? And vvhomight better teach the *duties* of the Ministerie, then hee who so discharged them, as Enuie it selfe cannot iustly reprove, and the *enemies* theselues cannot but (a) commend: and who may better teach them to others, then he that carefully practised the in his owne person? And as none could be a fitter *Author* of this discourse then he, so not many fitter *Patrons* then your selues: not many in your profession better schollers, nor any that better loue schollers then your selues: & you are some of those few in this wicked age, who willingly yield all *dignities* and due reuerence to such *Assistants* as you see willingly to discharge the *duties* of good Ministers. Well would it be with the Ministerie of England, (and the better with it, the better with England) if all as great as you, were as great friends to it as you. And if the Papiſts except, and say how can this be, for that you haue beene persecuters of their Priests, let

(a) Answer to Perkins his reformed Catholick, by B. a priest.

The Epistle

and answere once for you, who often answered for many distressed men: they persecute you with slander, that say you persecuted the, (but be content to beare your part in popish slanders, with our Prince and State, our Counsellors & Clergie, our Parliaments and Lawes, for none of these have escaped these viperous tongues) for though you have executed the lawes vpon some of them in your severall places, yet not with sharpnes nor seueritie, but with mercifull iustice, and that also not as they were Priests, but Plotters, Practisers, subverters, and seducers: and as they were Priests, you sought their reformation, not their ruine. And if they, who can hardlie discharge themselves from beeing Priests of Baal, have had but iustice, and that also tempered with mercy, it shewes how good regard you haue, and howe much you esteeme all good and faithfull Ministers, which are Gods Interpreters. In a word, if all our Ministers were such as this Treatise describeth, or came but as neere it as the Author hereof did, & if all our great ones did vse & esteeme good Ministers as you do, we should then soone pull the Minister fro ynder that loote of contempt, with which

which this prophane age doth daily tread vpon it. The Church of Rome, who are farre wiser in theyr kinde then the children of light, haue taken other & strange courses to magnifie the Clergie. They teach, that the state *Ecclesiasticall*, is so far more excellent then the *Ciuile*, as the *sunne* is then the *moone*, & that not in *spirituall* onely, (for that we deny not) but in *temporall* power, pompe, & estate: and that therefore the *Chiefe* of their *Clergie*, is as farre above the mightiest *Emperour*, as the *sunne* is above the *moone*; and as the *moone* borroweth her light from the *sunne*, so doth the *Emperour* his state and power from the *Pope*.

They teach, that the *Clergie* is a state so distinct, & so absolute of it selfe, as it hath not to do with the *Ciuile* state, yea they exempt their *Clergie*, from beeing any vway subiect to the *temporall* *Magistrate*. And though their crimes, be neuer so many or monstrous, yet the *Prince*, or *ciuile* authoritie, hath nothing to do to take notice thereof, much lesse to punnish them: & herevpon great volumes are written, and many Acts and decrees are made in theyr Cannon Law, *De exemptione Clericorum*. They extoll their *Clergie* about the *Temporal*-

The Epistle.

peraltie, allowing the Priests both Breaðe and Wine in the Sacrament, but leauing the *Laitie* bread alone. They make them in their Masse *Mediators* betwixt Christ & God the Father, & *Creators* of their Creator and Redeemer, when and as often as themselves list. And finally, they send for the most part, all their *Clergie* immediately to *heauen* without let, whereas all the *Temporality* (except Martyrs) must passe by *Purgatory*. Here are great buildings, but on a sandy *foundation*, goodly *Castles*, but built in the *ayre*; if these deuises vvere of God, they would certainly stand, but their long tottring threatens a suddaine fall.

Contrariwise, our Church, or rather the *corruption of our Church*, by auoyding this *Scilla*, haue falne into *Charibdis*, by auoyding one extremitie, haue falne into the other, by taking too much *dignity* & *authority* frō our *Ministerie*, & by laying too much *pouerty*, *contempt*, and *basenes* vpon it. It were a worke worth the labour of the *wisest heads*, to put downe the *true meane* betwixt both extreames, & vworth the labour of our *Noble King*, to take order that that meane be kept, without *rising* to the right hand, or *falling* to the left.

This

Dedicatory.

This short Treatise may hap to give some light & directions therein, or at least may encourage & stir vp their *harts* in vvhole *hands* it is to doe it : Vnder your woorthy names would I haue it see the world, not so much for that I am bound to you both in many private and particuler respects, (though that be much) as for that I know you both to be of so right and reformed a iudgement in this case, as you would haue none *Ministers* but of sufficient gifts, and vnblameable liues, nor those *Ministers* put to their pensions, or vncertaine salaries, but to haue *certaine* & *sufficient* maintenance proportionable to theyr charge, and befitting the honour of a christian Church: God continue you still in that minde, and make many more of the same with you, so should we haue as flourishing a Church as any Christendome hath scene. Goe forward in that, & other your religious resolutions, it is the true way to *honour* both heere and in a better world: stand firmly for the truth, and boldly against the popish enemies thereof, as hitherto you haue done: Religion had neuer more cause to thanke you, and all that doe so then now it hath, for her enemies
were

[The Epistle.]

were neuer so insolent ſince they were our
enemies: but if you and others holde on,
as in your ſeueral places you haue wel be-
gun, and others take the like courſe, there
is hope their inſolencies will bee eaſilie (if
timely) reſſeſſed, and themſelues deereſt
the ſake, when they imagine they are in the
full. The Lorde bleſſe and aſſiſt you in
your painfull places, and make you on
earth Inſtruments of his glorie, to the
good of his Church, ſo ſhall you be veſ-
ſels of glory in the kingdome of Heauen:
And thus commending this little treatiſe
to your reading, and my ſelfe to your fa-
uour, I take leaue, and will euer reſt

Your Worſhips
in the Lord,

W. Craſhawe.

To the Christian Reader,
and Especially to all such
as haue any Coppies of the workes
of Maister Perkins, or intend any of
them to the Presse.

FOrasmuch as there hath beene lately
signification made, of diners of Maister
Perkins his workes heereafter to bee
printed, in an Epistle to the Reader pre-
mised before the Treatise of callings, and
that signification beeing but generall, might
peraduenture gine occasion to some, to set out
some particulars (without the consent of
Maister Perkins his assignes) as imperfectly
as are these two bookes, intituled The Re-
formation of couetousnesse, & The prac-
tise of faith, iustly and truly (for ought that
I see) censured in the aforesaid Epistle: It
is therefore now thought good, to mention the
particular Treatises, and workes of his, which
shall heereafter (if God will) be published, for
the benefit of Gods Church: I doe therefore
heereby make knowne to all, whom it any
way may concerne, that there were found in
the studie of the deceased, and are in the hands
of his Executors, or assignes, and preparing
for

To the Reader.

For the Presse.

1 His Expositions on the Epistle with
Galathians.

2 on the Epistle of Iude.

2 His Booke of the Cases of Conscience.

3 His Treatises 1 of Witchcraft.

2 of Callings.

All these he had perused himselfe, and made them ready for the presse, according to which coppies by himselfe so corrected, some of them already are, and the rest will be published in due time: And heereupon we desire all men who haue coppies of these, or any of them, not to offer that wrong to that worthy man of God, as to publish any of their owne, seeing the coppies heereof which are to be printed, are of his owne correcting: but rather if they can helpe to make any of them more perfect by their coppies, they may therein doe a good worke to the benefit of many, and much comfort to themselves.

And further, I doe heereby make known, that I haue in my hands at this present, of his workes, taken from his mouth, with my owne hand, heereafter (if God will) to be published, with the allowance of our Church, and for the benefit of his children, these particulars,

To the Reader.

lars.

1 His Expositions or readings, on the 110 Psalme.

2 On the 32 Psalme.

3 On the 11 Chapter to the Hebrewes.

4 on the 1, 2, & 3 Chapters of the Revelation.

5 on the 5, 6, and 7 Chapters of Saint Mathew.

2 His Confutation of Camlius his little Popish Catechisme.

3 His Treatises 1 of Imaginations out of Genes. 8, 2.

2 of Temptations out of Mathew 4.

3 of Christian Equity out of Phillip, 4, 3.

4 of the Callings of the Ministerie, out of 2 places of Scripture.

5 of Repentance out of Zephaniah 2, 1.

Besides many other particular Sermons, and short discourses made upon severall, and speciall occasions: of all which some are already published by others, and some by my selfe: and all the rest that remaine, as they be the Jewels of Gods Church, so doe I willingly dedicate them to the publicke and generall good. Judging it were a soule sinne in me, or any other, so improprieate to our selves,

To the Reader.

or our owne priuate vse, the labours of This
or any other learned man, which are in my
opinion, parts of the Treasurie of the mili-
tant Church: And as it were wrong to the
Church, if I should conceale them, so doubt-
lesse were it to him and his children: if I
should publish them for my owne alone, and
not for their benefis. If I doe, I thinke it may
bee iustly sayd vnto me, or whosoener doth
so, Thy monie perish with thee. And
what betwixt I haue sayd for my selfe: I
knowe I may boldly and safely say, for those
his Executors or assignes, which haue or had
in their hands, any of those which were found
in his study: In the publishing of all which, as
we doe intend to deale truly with the Christi-
an Reader, and not to commit any thing to
the presse, which hath not euer beene writ-
ten or corrected, by the Author himselfe,
or faithfully penned according to the truest
coppies taken from his owne mouth, and since
by others of sufficiency & integrity, diligently
perused: so we purpose to referre them to the
benefit of the Authors wife and children, as
much as may be, wishing that vpon this case-
at man would not be so hastie (as some haue
beene) to commend to the world, their vnper-
fect notes, vpon a base desire of a little
gaine,


To the Reader.

gaine, both to hinder the common good of the Church, and to defraude the sayd parties of their primate benefis, to whom in all equity & Conscience, it doth principally appertain: And desiring all, who haue any perfect Copies of such as are in my owne hands, that they would either helpe me with theirs, or rather take mine to helpe them. That by our ioynt powers and our forces Laid together: the walls of this worthy building, may goe vp the fairer and the faster. And so I commend them all to Gods blessing, who endenour to commend themselves, and their labours to God and to his Church.

Your brother in
the Lord. W. C.

Printed by J. Smith, at the New York Office of the
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 1794.
 The following is a list of the names of the
 persons who have been appointed to the
 various offices of the General Post Office,
 since the 1st of January, 1794.
 The names of the persons who have been
 appointed to the offices of the General Post
 Office, since the 1st of January, 1794,
 are as follows:
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 Office, since the 1st of January, 1794,
 are as follows:

7
 The London W.C.



The duties and dignitie of the Minister.

Job. 33. 23. 24.

*If there bee with him a Messenger: An
Interpreter, one of a thousand to declare unto
man his righteousness:*

*Then will he haue mercy on him, and will
say, deliuer him that bee fide not downe into
the pit, for I haue receiued a reconciliation.*

I N this Chapter and the former, *Ebbs* a
holy, learned, and wise young man,
hath conference vwith Job in matters of
high and excellent Diuinitie: the points
of his conference are these: from the first
verse of this chap. to the 7. verse, is a pre-
face to his speech. From thence to the 13.
he repeateth certaine propositions of Job,
and reprobueth them: fro thence to these
wordes, hee instructeth Job in certaine
points touching Gods dealing with sin-
ners: and those are two.

A.

How

1 How God *preserveth* a sinner from falling.

2 How God *restoreth* a sinner beeing false. 215

1 The meanes whereby God *preserveth* a sinner, are set downe to bee two principall.

1 By Admonitions in *dreames and visions*,

2 By *scourges and chastisements*, when the first will not preuaile. And these are layd downe from the 13 verse vnto these words.

2 Then followeth the 2. poynt, namely the *restoring* of a sinner: when both the meanes formerly spoken of haue not preuailed with him, but that through his corruption he is fallen: and concerning this poynt, he handleth these particulars.

1 The *remedy and means* of his restoring.

2 The *effect* that followeth thereupon.

1 The remedy is layde downe in these wordes now red vnto vs, then followeth the effect, which is, that when a sinner is restored by repentance, then the graces of God are plentifully poured vpon him

1 both

both for soule and bodie : frō these words
to the end of the chapter.

The intent then of this Scripture, is,
that God vseth meānes in his mercie to
preserue sinners frō falling into sin, but if
they do, thē he in much greater mercy af-
foordeth them meānes and helps to rise a-
gaine. And this is the soule & substance of
the words. Now, that meānes and reme-
die is the matter I purpose to speak of, out
of these wordes : The meānes then to re-
store a sinner after a fall, is to raise him by
repentance into a better estate then hee
was in before, and that is inclusively, and
by implication taught in this text : But
the instrument by whō that great work is
to be wrought, is heere in plaine termes
layd downe to be a *Minister of God*, law-
fully called and sent by God, and appoin-
ted by his Church to that great duty. So
that these wordes containe a woorthy de-
scription of a true *Minister*, and he is here
described.

- 1 By his titles, { *An Angell.*
which are two, { *An Interpreter.*
- 2 By his rarenes, *One of a thousand.*
- 3 By his office : which is, *to declare vni-*

*The Minister and
to man his right conference.*

4 By the blessing that God giveth vpon the labors of this true Minister: which is, *then God will have mercy open the sinner.*

5 By his Commission and authority in the last wordes: God will say, *Deliver him that he goe not downe into the pit, for I have received a reconciliation.*

Let vs speake of them in order as they lye in the text, and first of his titles.

Title an
Angel.

Reuel. 1. &
3. chapters.

1 The first title of a Minister of God is, he is called a *Messenger*, or an *Angel*: and not here alone, but elsewhere in the scripture, Malachi 3, 7, *Hee is the Messenger of the Lord of hosts.* And in the Revelation, the Ministers of the 7. Churches are called the *Angels* of those Churches. So that it is apparent, a true Minister is an *Angel* of God in one place, & in the other place, the *Angel* of the Church. Hee is an *Angel* or *Messenger* sent from God to his Church. This consideration affords matter of much use.

Use 1 for
Ministers.

(a) This sermon was in the Vniuersitie church, to the body
The most of vs in this place (a) are either Prophets, or sounes of the prophet. If thou be a prophet, thou art Gods *Angel*. If a soun of the prophet thou art

dest to be, then marke thy duties. Pro-
phets and Ministers are *Angels* in the ve-
rie institution of theyr calling. Therefore
thou must preach Gods worde as Gods
worde, and deliuer it as thou receiuest it;
for *Angels*, Embassadors, & Messengers,
carry not theyr owne message, but the
message of theyr Lords and Masters who
sent the, but Ministers carry the message
of the Lord of Hostes, therefore they are
bound to deliuer it as the Lords; and not
theyr owne.

In the first Epistle of Peter, 4: 11, wee
are bidde, *If any man speake, let him speake,*
not onely the word of God, but as the word
of God. Gods word must be spoken, and
as Gods word; then shew thy faithfulness
to the Lord, in discharging thy hands sin-
cerely of that message, which he hath ho-
noured thee to carry. Gods word is pure,
therefore purely to be thought vpon, and
to be deliuered. Then let all that are gods
Angels, and would be honored as his, *An-*
gels and Embassadors, thinke it no lesse
reason to doe the dane of Gods *Angels*,
least as many open mouth a good tale in the
telling, so they take away the power and

2 Use for
ministers.

majestie of Gods word, in the manner of
delivering it. The second use concernes
the ministers also: are they Gods Angels?
therefore they must preach Gods word in
the evidence and demonstration of the spirit
of God: for hee that is Gods Angell, the
spirit of that God must speake in him.
Now to speake in the demonstration of
Gods spirit, is to speake in such a *plaine*,
& yet such a *powerfullnes*, as that the capa-
cities of the simplest, may perceave not
man but God teaching them in that *plai-*
nesse, and the consciences of the mightiest
may feele not man but God, reprove the
in that *powerfullnesse*: That this is so, ap-
peares by Saint Paule. *If a man prophesy a*
right, (saith the holy Ghost) *the vnlearned*
or unbelieving man count in he thinks his se-
cret faults are disclosed and layd open, he
thinks all men see his nakednesse, and doe re-
prooue him for it, hee therefore falls down
and saith surely God speaks in this man.

1 Cor. 14
26. 25.

In which words, obserue an admirable
plaines, and an admirable *powerfullnesse*:
(which a man would thinke could not so
well stand together.) First *plainesse*, for
whereas the vnlearned man perceiveth
his

his faults discovered, it followeth necessarily he must needs vnderstand, and if an vnlearned man vnderstand it, then consequently it must needs be plaine: Secondly powerfulness, in that his conscience is so conuincd, his secret faults so disclosed, & his very hart so ript vp: that he saith, certainly *God speaks in this man*. This is the euidence and demonstration of Gods spirit: It is thought good commendation before the world, when men say of a Preacher, surely this man hath showne himselfe a proper scholler, of good learning, great reading, strong memory, and good deliuey, and so it is and such commendation (if iust) is not to be contemned: but that that comends a man to the Lord his God, & to his owne conscience, is when he preacheth so plainly to the capacitie, and so powerfully to the conscience of a wicked man, as that hee thinkes doubtlesse God is within him. Art thou therefore an *Angell* of God, then magnifie the spirit of God, and not thy selfe in thy preaching of his word.

The next vse is for the hearers, and they are heere taught, that if their Ministers be

The vse for
hearers.

Angels

Malach,
2, 7.

Angels sent them from God, then are they
to heare them, gladly, willingly, reueren-
tly, and obediently: gladly and willingly,
because they are Ambassadors; reuerently
and obediently; because they are sent
from the high God the King of Kings,
and doe deliuer his embassage. God saith,
the people must seeke the lawe at his mouth:
and good reason; for if the lawe be the re-
uealed will of God, and the Minister the
Angell of God; then where should they
feele the will of God, but as the mouth
of his Angell? The reason therefore fol-
loweth well in that place, *they should
seeke the lawe at his mouth;* for he is the
messenger of the Lord of hostes and this must
all Christians doe; not onely if their doc-
trine be pleasing vnto them, but though
it crosse their corruptions; and be quite
contrary to their dispositions, yea though
it bee neuer so vnfauorible and hard vnto
nature, yet in as much as it is a message
from thy God and King, wold thou rather
the Angell or messenger of that God;
therefore both he and it must be receiued
with al reuerence, & with the very obed-
ience of the hart and soule. And this is the
cause

cause why a convenient reverence and
honour is to be given of all good christi-
ans, even to the persons of Gods Mini-
sters (especially when they adorne their
high calling with a holy life) even because
they are *Angels of God*: Saint Paule
teaches, *that we ought to be modestly at-
tired in the congregation because of the An-
gels*: it is not only; because the holy An-
gels are present, and alwayes beholders of
our service of God, but even because the
Ministers, which are *Angels* and messen-
gers sent from God, are here, delivering
their message and Embassage received
from God: And thus wee have the first
title given to the Minister he is an *Angel*.
Secondly he is an *Interpreter*, that is, one
that is able to deliver aight the reconcili-
ation made between God and man: I say
not, the *author* of that reconciliation, for
that is the godhead it selfe: nor the *work*
of the reconciliation, for that is the second
person, Christ Iesus: nor the *affirmation*
of it, for that is the holy Ghost; nor
the *instrument* of it, for that is the glad vi-
dings of the gospel: but I say he is the
interpreter of it, that is, first one that en-
do-

I Corinth
II, II.

a Title,
an Inter-
preter.

4. 24

pen

pen and *explain* the covenant of grace, and rightly lay downe the meanes how this reconciliation is wrought: Secondly, one that can *rightly and iustly* apply those meanes, for the working of it out. Thirdly, one that hath authoritie to *publish and declare* it when it is wrought: and by these three actions hee is *Gods interpreter* to the people: then he is also the *peoples interpreter* to God, by being able to speake to God for them, to lay open their wants & nakednesses, to confesse their sinnes, to crave pardon and forgiveness, to giue thanks in their names for mercies received, and in a word to offer vp all their spirituall sacrifices vnto God for them: and so every true minister is a double *interpreter*, Gods to the people, and the peoples to God: In which respects, he is properly called, *Gods mouth* to the people; by preaching to them from God, and the *peoples mouth* to God, by praying for them to God: and this title sheweth how great and glorious a calling this Ministerie is, if it be rightly conceived. Now then for the use of it.

First, if every true Minister must bee
Gods

Gods Interpreter to the people, and the
 peoples to God, then hence we learne
 that every one, who either is or intends to
 be a minister, must haue that tongue of
 the learned, whereof is spoken in Esay, *Esay, 50. 4.*
 where the Prophet saith (first in the name
 of Christ, as heare the great Prophet and
 teacher of his Church, and secondarily in
 the name of himselfe, and all true Pro-
 phets while the world endureth) The
Lord God hath giuen me a tongue of the lear-
ned, that I should knowe to speake a word in
season to him that is wearie: where note the
weary soule, or troubled conscience, must
 haue a word in season spoken to him for
 his comfort, and that cannot bee spoken
 without the tongue of the learned, and lastly
 that tongue of the learned must bee giuen
 of God: Now to haue this tongue of the
 learned, which Esay speakes of, what is it
 but to bee this Interpreter, which the holy
 Ghost heere saith a minister must bee:
 But to be able to speake with this tongue
 is, first to be furnished with humane learning.
 Secondly, with diuine knowledge, as farre
 as it may by outward meanes bee taught
 from man to man: but besides these, bee
 that

that will speake this tongue aright, must be inwardly learned, and taught by the spirit of God: the two first he must learne from men, but the third from God, a true Minister must be inwardly taught by the spirituall scholler, and the holy Ghost: Saint Iohn in Revelation must take the booke, that is the Scripture, and eate it, and when he hath eaten it, then (saith the Angell) he must goe preach to nations, & tongues, & people, and to Kings: which was done not that Saint Iohn had not eaten that booke, in the coming downe of the holy Ghost, the very end of whose coming was to teach them spirituallly: but that in him Christ might teach his Church for ever, that no minister is fit to preach, to nations and to Kings, untill they have euen the booke of God: that is, till after and besides all the learning that man can teach them, they be also taught by the spirit of God himselfe, and this teaching is it that makes a man a true interpreter, and without this he cannot be, for how can a man be Gods interpreter to his people, unless he knowe the mind of God himselfe, and how can he knowe the mind of God, but by the teaching,

Reuel. 10, 8.

Acts. 2.

eking, of the spirit of God: Indee we bee 1 Corinth.

man's interpreter by humane teaching, and may interpret the Scriptures, truly and soundly, as a humane booke or storie for the increase of knowledge, but the divine and spirituall Interpretation, which shall perce the hart, and astonish the soule of man, must bee taught by the inward teaching of the holy Ghost.

Let no man thinke I heere give the least allowance to Anabaptistlicall fancies, and revelations, which are nothing, but eyther dreames of theyr owne, or illusions of the deuill, for they contemne both humane learning, and the study of the scripture, and trust wholly to revelations of the spirit; but Gods Spirit worketh not but vpon the foundation of the word: onely I teach this, that a Minister must be a *diuine Interpreter*, an *Interpreter* of Gods meaning. And therefore he must not onlie *reade the booke*, but *eate it*, that is, not onely haue the knowledge of diuine thinges flowing in his *braine*, but ingrauen in his *hart*, and printed in his *soule* by the spirituall finger of God: and therefore for this end, after all his owne study, meditation,

con-

Psal, 119, 18,

conference, Commentaries, & after all humane helps, hee must pray with David, *Open thou mine eyes, that I may see the wonders of thy law.* The discerning of those wonders requires a spirituall illumination, and the opening of them requires the tongue of the learned. Therefore after all the studie which flesh and blood, and humane reason can yeelde, pray with the Prophet, *Lorde giue mee the tongue of the learned,* that I may be a right Interpreter of thy holy will.

2 Vse.

Esay, 13.

Furthermore, inasmuch as Ministers are Interpreters, they must labour for sanctitie, and holines of life. In Esay, *the King of Assiria* is said to be *sanctified* or set apart to *destroy Gods enemies*. If there be a certaine kind of *sanctification* necessary for the worke of *destruction*, then how much more is *true sanctification* necessary for this great & glorious worke of *the edification of Gods Church*? A Minister is to declare the reconciliation betwixt God and man, and is he himselfe not reconciled? Dare he present another man to Gods mercy for pardon, and neuer yet presented himselfe? Can hee commend the state of Grace to

and

another, & neuer felt the sweetnes thereof in his owne soule? Dare hee come to preach sanctification with polluted hyps, and out of an vn sanctified hart? *Moses might not stand upon the Mount in Gods presence, til hee had put off his shoes from of his feete.* Exod. 3. and dare any man presume to come into this most high & holy presence of the Lord, vntil he haue mortified his corruptions, and cast off the vnruines of his affections?

Exod. 19, 20,
Leuit. 10, 3,

In Exodus, the priests are bid to *sanctifie the people*, and in Leuiticus it is sayde, that *God will bee sanctified in all that come neere him*, but who come so neere vnto God as the Ministers doe? so that it is apparant, *Ministers doe sanctifie the people*, and in some construction, *God himselfe*. Nowe, shall they one way be *sanctifiers of the people*, another way of *God himselfe*, & no way of *themselves*? Surely if it bee so, they are but lame Interpreters; And this is the reason doubtlesse, why vn sanctified Ministers, and such as are of a loose conuersation, bestow such fruitlesse labors in the Church: many want no learning, no ability to interpret, & yet how few soules doe

doe they bring to God? Some it may be
 are converted by their ministry, that
 God may shew, the efficacie is not in the
 person of man, but in the ordinance of
 God, but fewe doubtlesse (for ought that
 we can see) do teach vs, how God hateth
 him which will take in hand to reconcile
 others, himselfe being vnreconciled to
 God. Seeing then *Ministers* are *Gods In-*
terpreters to the people, to declare & pub-
 lish their reconciliation with God, & that
 they cannot be reconciled; vnlesse they be
 sanctified, and can so hardly be sanctified
 by the ministerie of an vn-sanctified man:
 let therefore all true *ministers* of God: first
 be *Gods Interpreters* to their owne consci-
 ences, and their owne soules *Interpreters*
 to God; then shall they knowe more per-
 fectly how to discharge the office of true
Interpreters betwixt God & his people.
 And thus wee haue the two titles of a
 true Minister.

Now it followeth in the text.

One of a thousand.

Here is the second part of this descrip-
 tion; which is by the *renewal*, or *sanctification*
 of good *Ministers*; which is layd downe

in a very strange phrase, namely, that a true *Minister*, one that is a right Angel, & a true Interpreter, is no cōmon or ordinarie man, but thin sowne, one of many, *say one of a thousand*. The meaning heereof is to be conceiued either properly, or figuratiuely: in the figuratiue sence, it is spoken in relation to Ministers themselues: in the proper sence, it hath a comparison with all men: the figuratiue and hyperbollicall sence is, that of all the Ministers in the worlde, not one of many is a right Angel, and a true Interpreter: the plaine & proper sence is, that amongst the men of this worlde, there is not one of a thousand which prooues a true Minister; For this poynt let vs examine the truth of it, the reasons of it, and the vse of it.

The truth hereof is manifest, by the experience of all ages, wherein it is strange to obserue, *how few men* of any sort, especially of the better sort, after the calling of a *Minister*: and which is more strange, howe fewe of those that are Ministers in name and title, doe deserue these honorable names of an Angel, & an Interpreter, and the truth is too manifest in com-

i The truth
heereof.

B. mon

1. The rea-
sons herof.

Reason the
contempt
of it.

Jeremie,
25, 10.

mon practise, to insist much vpon it,
rather therefore let vs see the reasons of
it, and they be these principall: first, the
cōtempt that lieth on that calling, it be-
ing alwayes hated, by wicked and pro-
phane men, because it discovers their
filthynes, and vnmaskes their hipocri-
sie: and their doctrine oftentimes is a fret-
ting corrasieue to their conscience, that
they cannot welter, and wallowe so qui-
etly, and secretly in their sinnes, as othe-
wise they would, therefore is it that
they spurne both against the calling, and
the men, and watch them narrowly, &
rake hold of their least infirmities, there-
by to disgrace them: iudging that to cast
contempt on that calling, is to remooue
shame from their owne shamefull
courses: nor is it possible but that they
should thus *hate this calling*, inasmuch
as they *hate* so deadly both *that lawe and*
Embassage which they bring, and *that* God
whose Embassadors they are. This ha-
tred and disgrace in the wicked world,
was that that caused Ieremie to cry, *was*
it me, and made him in the seeming of his
naturall reason, *curse the time that ever he*

was a Prophet, for saith he, *I am a man of*
contention, every man is at strife and ene-
 mity with me. The next reason is *the diff-* 2 Reason
culty, of discharging the duties of his cal- the difficul-
ling: to stand in Gods presence, to en- tie.
 ter into the holy of holiest, to goe
 betwixt God and his people, to be Gods
 mouth to the people, and the peoples to
 God: to be the Interpreter, of the eter-
 nall lawe of the old testament, and the
 everlasting Gospell of the new, to stand
 in the rone, and to beare the office of
 Christ himselfe, to take the care and
 charge of soules, these considerations
 are so many amazements to the consci-
 ences of such men, who doe with reue-
 rence approach, and not with rashnes,
 rush vnto his sacred seate: this made
 Saint Paule cry out, *who is sufficient for* 2 Corinthe
these things, and if Paule sayd *who is?* no 2, 16.
 maruell though many a man say *I am not*
sufficient, and doe therefore drawe their
 neckes from this yoke, and their hands
 from this plough, vntil God himselfe or
 his Church doe presse them to it.

The last reason is, more peculiar to this 3 Reason;
 of the new testament, namely, *want* want of
 of maintenance.

Deuter, 10,
9, & 28, 2,
Number,
18, 26.

of maintenance and preferment, for them that labor in this calling: men are flesh and blood, and in that respect must bee allured, & wonne to embrace this vocation, by some arguments, which may persuade flesh and blood: the world hath in all ages beene negligent heerein, and therefore God in his lawe tooke such strick orders, for the maintenance of the Levites: but especially, now vnder the Gospell, this calling is vnprovided for, when it deserues best of all to be rewarded: certainly it were a worthy christian pollicy, to propound good preferments to this calling, that thereby men of the worthiest gifts might bee wonne vnto it, and the want heereof, is cause why so many young men of speciall parts, and greatest hope, turne to other vocations, and especially to the lawe, wherein at this day the greatest part of the finest wits of our kingdome, are imploied, and why? but because they haue all the meanes to rise, whereas the Ministerie, for the most part yeildeth nothing, but a plaine way to beggary: this is a great blemish in our church, and surely I wish the Papists, those chil-

dignitie of the Ministerie.

men of this world, were not wiser in this kind, ²¹
(in this point) then the Church of God: the re-
formation heereof is a worke worth the
labour of Prince and people, and speciall
care is to be had in it, els it will not bee
reformed, for doubtlesse had not God
himselfe in the old testament, taken such
straight orders for the liuings of the Le-
uits, they had beene put to no lesse ex-
tremities, then is the Ministerie of this
age. And this reason added to the other,
makes them perfect, and all put toge-
ther make a reason infallible: for who
will vndergoe so vile contempt, and vnder-
take so great a charge, for no reward: and where
there is so great contempt, so heavy a bur-
then, and so meane a reward, what mar-
uell, if a good Minister bee one of a thou-
sand.

Now let vs make vse of this doctrine: ³ The vse
the vse is manifold, and yelds instructi-
ons to many sorts of people: first *Rulers* ^{of it.}
and Magistrats are heere taught, if good ^{1 To Ru-}
Ministers be so scarce, therefore to main-
taine and increase, and doe all good they
can to the *schooles of the Prophets*, to *Vni-*
uersities, *Colledges*, and *schooles of*
B 3 ^{good}

1 Samuell,
19, 20, 21.
22, 23, 24.

At Rome
Reumes
Doway.

good learning, which are the *Seminaries of the Ministerie*: heerein the example of Samuell is very worthy to be followed, in whose dayes the schooles of the Prophets florished, and euen Saule himselfe, though he did much hurt in Israell, yet when hee came to the schooles of the Prophets, his hard hart relented, hee could doe them no hurt, nay bee put off his robes, and prophesied amongst them: So should all Christians Princes and Magistrates, aduance these schooles, and see them both well maintained, and well stored, the reason is euident and forcible. *A good Minister is one of 4 1000*: If therefore they would haue the number increased, maintaine the *Seminaries*. And againe, if *Antichrist* to vphold his kingdome, the kingdome of sathan bee so carefull heerein, to erect Colledges, and indowe them with liuing, to be *Seminaries* for his sinagogue, and vse so great meanes to sowe his tares in the harts of young men, that so they may sowe them in the harts of the people abroad: shall not *Christian Princes* bee as carefull, or rather much more zealous, for the increasing

dignitie of the Ministerie.

increasing of the number of goldly Mi-⁷³
nisters: shall Baal haue his 400 Prophets, and 1 Kings, 18²²
God haue his Elias alone: great shame must
it be to Abab, or to any King, whose King-
dome is in that estate.

The Iesuits diligence is such in teach-
ing, & the readines of some of their no-
uices such in learning, (the deuil him-
selfe doubtlesse, putting to his helpe
withall) that in three yeares (as some of
them say of themselues) they proceede
in humane learning, and in the fourth,
in diuinitie: which if it be so, then it may
be a good lesson, for these our schooles
of learning, and an inducement to moue
all that haue the gouernement thereof,
to labour to aduance learning, by all
good meanes, and to giue it more speedy
passage: And it may shame some that
spend so many yeares in the Vniuersitie,
and yet alas for all that prooue not one
of a 1000. In these our schooles are by
Gods mercy, many young trees planted
by the riuer side, of this goodly orchard,
which by good ordning and dressing,
may prooue goodly trees in the temple
of God, & strong pillers in the Church,
but

Ezechiell,
47, 1, &c.

2 Use for
Ministers.

but they are like tender plants, and must be cherished. Princes and great men, by *allowing maintenance*, and the *gouernours* by *stablishing good orders*, and looking carefully to their execution, must see that these plants haue sufficient *moisture*, to growe *speedily* to perfect ripenes, and that then they be *transplanted* in due time, into the Church and common-wealth: these bee the trees spoken of in Ezechiell, which growe by the sides of that river, which floweth out of the Sanctuary: Waters out of the Sanctuarie must nourish them, and so they growe vnto their perfection: but take away these waters, take away the liberalitie of princes, and good discipline from the Vniuersities, and these trees must needs decay and weather: which if they doe, then the small number of good Ministers, will bee fewer and fewer, and of one of a 1000, there will not bee one of 2000. In the next place, Ministers themselves are heere taught: first if good Ministers be so scarce, then let every man feare to make them fewer then they bee: every man therefore for himselfe, labour *first for ability*, then for *conscience*

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inscience to discharge his duty: namely to be an *Angell*, to deliuer faithfully Gods Embassage, and a *true Interpreter* betwixt God and his people: thus if thou doost, then howsoever the number of good Ministers is small, yet it shall be nothing smaller for thee.

2 If they bee so fewe, labour to increase them, for the more they are, the lesse burden lieth vpon each particular man, therefore let euery Minister by his teaching, and by his conuersation labour, so to honour his calling, that hee may thereby allure and drawe others to a loue and liking thereof.

3 Are good Ministers so thinne sowne, are there so few of them? then let all good and godly Ministers *giue the right hand of fellowship* one to another, and ioyn together in loue, & by that meanes arme themselves against the scorne and contempt of the world: we see they that are of a kinred, or a brotherhood, or any kind of societie, the fewer they are, the more closelie doe they combine, the more firmly doe they holde together against all forraine force: so ought Gods Ministers to doe because
their

Galath.
2, 9.

theyr number is so small; if they were many, lesse danger in their disvnion, but seeing they are so fewe, the more it concerneth them to cut off contentions, and all occasions of debate, and to ioyne hand in hand against these common aduersaries.

3 Use for
students.

In the third place, *young Students* are heere taught, seeing a true Minister is but one of a thousand, that therfore they bend theyr studies, and theyr thoughts to the Ministerie, for they wel know it is an old prouerbe, *the best thinges are hard to come by*, & certainly there are so few good Ministers, because the holy Ministerie in it self is so high & excellent a calling: & as it is a *shame to the men* that there are so few good Ministers, so it is a commendation to the calling, whose honour and excellencie is such, that as wee see heere scarce one of a thousand attaines vnto it, therfore men of the most excellent gifts, are heere invited to dedicate themselves vnto the most excellent vocation, yea, very reason it selfe would vrge a man to be *one of a thousand*.

2 And farther, as they are to intende this calling as the most rare and excellent, so this must teach them likewise, to hasten

to furnish themselves with all good helps and meanes, that they may become true Ministers, and able Interpreters, & not too long to stick in those studies, which keep a man from the practise of this high function: for it is not to *live in the Vniuersity*, or in the Colledge, & to study, though a man neuer so fast deuoure vp learning, but to be a good Minister, is that that makes a man one of a thousand.

In the last place, *Hearers* are heere taught theyr dutie, first, to respect with reuerence the person, and to receiue with reuerence the Message of euery true Messenger, seeing it is so rare a thing to find a true Minister, for as nothing is more vile or base then an euill and leude Minister, (vvhom Christ compares to salt which hath lost his sauour, which is good for nothing, but to bee cast out, & troden downe of men:) so is there none worthy of more loue, and reuerence the a holy Minister: for as Esay saith: theyr very feete are beautifull which bring glad tydings, and we should kisse theyr feete which bring newes of peace: therefore all good Christians are to receiue and vse a good Minister, as Saint Paule saith the Galathi-

4 Vse for Hearers.

Math, 5, 13,

Gala. 4, 16, ²⁸ans did him, *even as an Angel of God*. Hast thou then a godly Pastor, run to him for conference, for comfort, for counsell, use his company, frequent his sermons, account him *worthy of double honour*, thinke it no small or ordinary blessing, for thou hast *one of a thousand*, and blesse GOD for bestowing his mercy to thee, which he hath denied to so many others: for some have *no Minister*: some have *a Minister*, and yet alas he is not *one of a thousand*.

And further: all men that are *Fathers*, may heere learne to consecrate their children to God in the service of the Ministerie, considering that it is *so rare & excellent* a thing to be a good Minister: nay that man should thinke himselfe happy, and honoured of God, who may be father to such a sonne as shall proue *one of a thousand*.

§ Use for
all men.

In a worde to conclude this poynt, *all men* must heere learne, seeing good Ministers are *so scarce*, to pray the Lords of the harvest, to thrust out more labourers into his harvest: and for those that are called already, that God would make them faithful in that high function. And as Eliza
crane

Dignity of the Ministerie.

29

craveth of Elias, that the good spirit may ^{2, Reg. 19,} be doubled, and trebled upon them, that so the number may be encreased. And thus wee have the truth, the reason, and the use of this, that a good Minister is one of a thousand.

It followeth. *To declare unto man his righteousness.*

Heere is the third part of the description of a Minister, that is, by his office, to declare unto man his righteousness: that is, when a poore sinner, by his sinnes (the foulness whereof he seeth, and the burden whereof he feeleth) is brought downe, as it were to the very gates of hell, when this sinner by the preaching of the Lavve, is brought to a true sight of this misery: and again, by preaching the gospel, is brought to lay hold on Iesus Christ, then it is the proper office of a Minister to declare unto that man his righteousness. Namely, that though in himselfe he be as ill, & as foule as sinne can make him, & as the law can discover him to be; yet in Christ he is righteous, & iust, and by Christ so iustified, as hee is no more a sinner in the presence & account of God: this is the *righteousnes of a Christian*

3
Part of the
description
by his office

The duties and

His man, this is the iustification of a sinner. And to declare this righteousness to him that repents and belieues, is the proper dutie of a true Minister.

Acts, 10, 21,

In the Acts, Paule saith of himselfe, that he witnessed to the Jewes, & to the Gentiles, the repentance towards God, and faith towards our Lord Iesus Christ. In vvhich words is layde downe the complete dutie of a Minister (as he is a publick *Angell or Interpreter,*) first, to preach repentance, which a man must performe to GOD, whom by his sinnes he hath grievously offended; secondly, to preach faith in Christ, and free forgiveness, and perfect saluation through that faith in Christ, to all that shal truly believe in him. And after both these, followeth that which is heere spoken of, which comprehendeth both the former, namely, *to declare vnto man his righteousness.* So that in these words, are inclusively laid downe, these poynts of a Ministers calling: first, a true Minister may & must declare vnto a sinful man *where righteousness is to be found,* namely, in Iesus Christ the righteous. Secondly, *how that righteousness may be obtained,* namely, by doo-
ing

1. John, 1.

Dignitie of the Ministerie.

ing two duties; first, by *denying* & *discla-*
ming his owne righteousness, and that is
doone by repentance; secondly, by *clay-*
ming & cleaving to *Christ's* righteousness,
and that is done by *sayth*. Thirdly, a true
Minister may and must *declare this righte-*
ousnes to him, that is, first *publish* and *pro-*
claime it, that it is ready to bee bestowed
on every sinner, which will thus apprehend it, and that it is able to iustifie and
save him: secondly, beside a bare *publica-*
tion of this iustification, hee must (as Paul
did) *witnesse and testifie* it to the conscience
of the sinner, that it is as certainly true, as
God is true. For as a *witnesse* in doubtfull
cases is called, that by his testimonie hee
may *cleere the truth*, so when the consci-
ences of poore sinners are *wanering* and
doubtfull what to believe, when they
doubt of this righteousness, then is a true
Minister as a *faithfull witnes* of God to a-
uerre and *testifie this truth*, from his owne
conscience, knowledge and feeling, of the
infallible certaintie of Gods promises, vn-
to the doubtfull and distressed conscience
of the sinner.

Thirdly, besides *declaration* and *testifica-*
tion,

The duties and

*tion, he is to maintaine this truth, and the
righteousnesse, (if the sinners conscience be
yet not quiet) against all gainlayers, a-
gainst the power of darknes, and all the
gates of hell: that this is true and perfect
righteousnesse to him that apprehends it,
as afore is layd downe: and this is so infal-
lible to euery soule that repents and be-
leeueth, that the Minister may assure it to
the conscience of the sinner in the word
of truth, and in the name of God, and
may call to witnes all Gods Saints, and all
his holy Angels, and may payne vnto him
his owne soule vpon it, that it is most true,
that this is true, perfect, and all-sufficient
righteousnes.*

Thus we see in some measure, what it is
to declare vnto a man his righteousness. And
this is the peculiar office of a Minister of
God, and this is the height and excellen-
cie of his office. In the want of godly Mi-
nisters, I confesse that godly Christian
men may one helpe another in the perfor-
mance of these duties. and that with pro-
fit, but it is the proper function of a godlie
Minister to doe it, and the promise and
blessing belongs properly to him: as the
consci-

consciences of all penitent sinners, will
 testifie in this case: let Dauid's serue for
 many, who when he was cast downe e-
 uen to the mouth of hell, by that feare-
 full discouery, of his two hideous sinnes
 by Nathans preaching, & when the saith
 of his soule, beganne to wrestle against
 hell, and strue against dispaire, and to
 apprehend the mercy of God in Christ:
 then I say, could not the testimonie, of all
 the men in the world, haue giuen him
 that ioy, comfort and assurance, that Na-
 than did, when hee said in the word of a
 Prophet, and of a true Minister, *God hath
 taken away thy sinne, thou shalt not die*: what
 did Nathan heere, but *declare vnto man his
 righteousness*: what did Nathan heere, but
 the duty of every true Minister?

If this be the office and duty of a Mi-
 nister, and if such be the height and ex-
 cellencie of his office, let vs see then what
 vse we may make of it.

1 Vse for
 Ministers.

First, concerning the Ministerie: It
 first discouereth how nakedly, weakely,
 and insufficiently, *the Popish Church* doth
 declare vnto man his righteousness, who will
 let a man seeke it in himselfe, where alas it
 is not: for Paule himselfe testifieth, that

First for
 the Popish
 Ministerie.

C.

his

Phillip,
3, 8, 9.

his desire is that he may bee found *out of himselfe, & in Christ*, & yet certainly if ever man had righteousness of his owne, worth trusting to, Paule had: this is the cause why so many of that religion, find not that *righteousnesse*, which will pacifie, and satisfie their consciences, when they come to die: and why so many of them, whē it comes to the pinch, do then go out of themselves, and with vs doe seeke for this righteousness *in Christ*, where both assuredly, and sufficiently it is to be found.

Secondly
our office.

Then for our owne Ministerie, heere they are taught: first the true manner of teaching, and *declaring righteousness*, namely this, not to preach the law alone, or the Gospell alone, as some vnadvisedly doe (but both without profit) but *both the lawe and the Gospell*: the lawe to breede repentance, the Gospell: to worke faith, but in order: first the lawe to breede repentance, and then the Gospell to worke faith and forginenes, but neuer before.

Secondly, they are taught to be bold: to bee sanctified and reconciled themselves, for it is thy office to *declare vnto man his righteousness*, and not thy own to thy selfe:

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Th
exce
true
cont
men
face

selfe: and how canst thou be a true witness
to testifie betwixt God, and the soule of
a sinner, when thy owne soule knoweth
not, nor feeleth the truth of it? certainly
such men are but lame witnesses betwixt
God, and the sinners soule. David saith
to the sinner, *I will instruct thee in the way* PGL. 32.
wherem thou shalt goe: but he first of all in
the same, sets downe his owne experi-
ence, in a large story of his owne repen-
tance, and of Gods mercy on himselfe.
And though God sometime doe satisfie,
and saue the poore distressed soule of a
sinner, by the testimonie of such men, to
teach vs that the vertue is not in the men,
but in the truth of Gods couenant: yet
alas how fewe are they, to teach vs how
pleasing it is vnto him, when a Minister
is a declarer of *that righteous to others*, which
he *first bath himselfe*, and is a witness of truth
to others, which he first knoweth in his owne
experience.

Thirdly, the consideration of this high 3 Vie to
Ministers.
excellencie of their calling, must arme all
true Ministers against the *scorne* and
contempt of the world, which by wicked
men is cast like dust and mire into the
face of Ministers: let this suffice them,
C2 they

1 Vse for
Students.

they are the men that must declare vnto man his righteousnesse, euen he that scorneth and contemnes the ministerie, he hath no righteousness in him, vnlesse, it be by the meanes of a poore Minister: then doe thou thy duty, and he that mockes thee, hath cause to honour thee: and let this encourage Students to consecrate themselves to the Ministerie, for what calling hath so high an office, as this, to declare vnto man his righteousnesse? And assuredly how euer in this wicked world, thou art little accounted of (for if it did not so, it were not wicked) yet thou art honored in the hearts of all Gods children, and euen in the consciences of some, whose tongues doe smite thee: and the soules of thousands, when they die shall blesse thee, who in their liues cared not for thee: and the deuill himselfe dorth enuy, & the holy Angels themselves doe wonder at the excellencie of thy calling, in that thou hast power to declare vnto man his righteousnesse.

3 Vse for
the hearers.

In the next place, hearers may heere learne: first if their righteousnesse, bee thus to be declared as afore, then if they will haue it, they must seeke it as it may bee found, namely both in the lawe, and in the Gospell,

Gospell, and not in the Gospell alone: and
first in the lawe, *then* in the Gospell, for he
 must neuer looke to tast, the sweetnes of
 the Gospell, which hath not first swal-
 lowed *the better pills of the lawe*: if therefore
 thou wouldst be *declared righteous* by the
 Gospell, bee content first to bee pro-
 nounced *miserable* by the lawe: if thou
 wouldst be *declared righteous in Christ*, then
 be content first to bee pronounced sin-
 full and vnrighteous in *thy selfe*: Second-
 ly, all men may heere learne, how they
 are to esteeme of Gods Ministers, and what
 reuerence and obedience is due to their
 persons; and their doctrine: these are
 they which must *declare vnto thee thy righte-
 usnesse*, if thou hast any: Art thou be-
 holden to him, who when thou hast *lost
 a Jewell* (which was all thy wealth) can
 tell thee where it is, and helpe thee to it
 againe? or to him, who when *thy cause* is
 in triall at the barre, will *pleade* it for thee?
 or to him, who when *thy beaulty* is lost,
 can tell thee how to get it againe? then
 behold how thou art beholden to a *godly
 Minister*, who when Adam had lost both
 himselfe and thee, that *Jewell of righteous-
 nesse*, which was and is the whole wealth

of thy soule, can truly tell thee where it is, and howe it is to be had againe: and who when the deuill haleth thee to the barre of gods iustice, to receaue *triall* for thy sinnes, can drawe thee there such a *declaration*, as the deuill himselfe shall not bee able to answer: and who when thy soule is sicke to death, & euen to damnation, can *beale* the deadly wounds thereof. A good Minister therefore is *worthy* (as the Apostle saith) of *double honour*, whose duty we see is to *declare vnto man his righteousness*. And to conclude this point also, the consideration of the height of this office of a Minister, may encourage *fathers* to dedicate their sonnes to this holy calling: for the *Phisitions* care for the body, or the *Lawyers*, for thy cause, are both inferior duties, to this of the Minister. A good Lawyer may be *one of tenne*, a good Phisition *one of 25*, a good man, *one of 100*, but a good Minister is *one of 1000*. A good Lawyer may declare the true state of *thy cause*, a good Phisition may declare the true state of *thy body*. No calling, no man can *declare vnto thee thy righteousness*, but a true Minister. And thus wee see the office or function of a Minister.

4 Use for fathers.

nister. Now followeth the blessing:

Then will he haue mercy vpon him.

The fourth generall part of this description, is the blessing which God giueth to the labours and function of a true Minister: then that is when a man by the preaching of the lawe, is brought to true humiliation and repentance, and by the preaching of the Gospell, to true faith in the Messias, *then wil bee* (that is, God) *haue mercy on him* (that is, on the penitent and beleeuing sinner.) Behold heere the admirable sympathy, and the cooperation of God, and the Ministers office. Man preacheth, and God blesseth: Man worketh on the hart, and God giues grace: a Minister declares vnto man his righteousnesse, and God saith *so be it, he shall be righteous*: a Minister pronounceth mercy to a penitent sinner, and forthwith God hath mercy on him. Heere we see the great and glorious account which God makes, of the word of his Ministers, by them truly taught and rightly applied, namely, that he as it were tieth his blessing vnto it, for ordinarily till a man knowe his righteousnesse, by the meanes of an Interpreter, God hath ~~not~~ mercy on him, but as soon as he doth

4 Point, the blessing.

knowe it, then as wee see heere God wil
haue mercy on him, and wil say, deliuer him &c.
 This is no small honour to Ministers, &
 to their Ministerie, that God himselfe
 giues a blessing vnto it, and worketh
 when they worke, and as it were stayeth
 waiting, when they declare vnto a man
 his righteousnesse, and *then hath he mercy*
on him: so powerfull and so effectuell, is
 the word spoken by a Minister of God.
 This is that which Christ auoucheth,
whatsoeuer you binde in earth, shall be bound in
heauen, and whatsoeuer you loose in earth, shall
bee loosed in heauen. Will you knowe the
 meaning heereof? read Saint Iohn,
whose finnes soeuer you remit, they are remitted,
whose you retaine they are retained: will they
 haue the meaning of both: read Esay,
God destroyeth the tokens of Soull-sayers, and
makes valards, and Astrologers Fooles, turneth
worldly wisemen backward, and makes their
knowledge foolishnes: but he confirmeth the word
of his seruants, and performeth the counsell of his
Messengers. Thus God bindeth and looseth
 with them, remitteth and retaineth with them,
 by confirming their word, and performing their
 counsell for example.

Math,
16, 16.

Iohn,
20, 23.

E say, 44,
25, 26.

A true Minister seeth a sinner *hardened in his sin*, and stil rebelling against the will of God, he therefore *declareth vnto him his vniuersall conuiction*, & his sinne, & denounceth vnto him, the miseries & curses of Gods iustice, as due vnto him for the same, *here he binds on earth*, here he *retaines on earth*, this mans sins are likewise bound and retained in *heaven*. On the other side, he seeth a man *penitent*, and *believing*, he pronounceth forgiveness of sins, & happines vnto him for the same, *he looseth him from the band of his sinnes*, by *declaring vnto him his righteousness*, this mans sinnes are likewise loosed & remitted in *heaven*, and God himselfe doth pronounce him cleere in *heaven*, when the Minister doth on *earth*. Thus God *confirmeth the word of his seruants*, and *performeth the counsell of his Messengers*.

The vse of this doctrine is first for *Rulers*, and great men of this worlde, this may teach them to be *nursing Fathers*, & *nursing Mothers* vnto the Church, whose authority they see is so great over them, as that their decree stands ratified in *heaven*: Therefore though their place be great, & they be *Gods vpon earth*, yet must they withall acknowledge, that in iustifying a sinner, in interpretation, in *declaring vnto man his righteousness*, in binding & loosing

1 Vse
Rulers

Psalm

ing, *their power also is immediate from God, & about theirs, and they themselves, as they are men, must submit themselves to this powerfull word of the Ministers, to be taught by it, and to be reconciled by meanes of it, and highly must they receiue it, for though a man speake it, yet is it the word of God: this is to lick the dust of Christ's feet, which the Prophet speaketh of: not as the Pope would haue it, to hold the stirrop, and lead the horse, and hold the water to the Pope, to kisse his toes, to hold their kingdoms of him, as tenants at will, or by curtesie, but reuerently to acknowledge the ordinance to be Gods, the function and duty to be high and excellent, to acknowledge the power of their keyes & censures (being rightly applied) their promises & their threatnings to be as from God, and to submit to them accordingly.*

Use for
Ministers

Secondly, *Ministers themselves here must learne, when they take the word of reconciliation into their hands and mouthes, to call to mind whose it is, even the Lords, and that hee worketh with them, & hath the greatest hand in the work, and that therefore they must vse it in holy maner, with much feare & reuerence: It is not theyr owne, they may not vse it as they list.* And lastly, *Hearers are heere taught, first*

see how mad such men be which carelesly
and seldome *heare sermons*, but vpon any oc-
asion fly to *wisards* and *charmers*, which are
the *devils* prophets: for see the difference of
these two, the *wisard* and *charmer* hath socie-
ty with the *devill*, the *Preacher* with *God*, the
charmer hath his calling from the *devill*, the
Preacher his from *God*, the *charmers* charme
the *devils* watchword, when he charmeth the
devill doth the feare of the *Preachers* doctrine is
Gods watchword, when hee truly applyeth it,
GOD himselfe ratifieth and makes it good:
therefore let all men feare to haue this to doe
with the *devill*, by seeking to his slaues, & let
them draw neere to *God*, by entering into fel-
lowship with his holy *Prophets*, and godly
Ministers.

And further, if when they preach, & thou
believest, then *GOD* hath mercy on thee, then
learne what reuerence they and theyr word is
worthy of, which is thus accompanied vwith
Gods mercy and forgiveness: and then learne
to heare the Word with feare and trembling,
for it is *Gods* word, and not theirs: & when
a true *Minister* sayth vnto thee, on a true
ground, I denounce thee a sinfull man, and
under the curse, or I declare thee to be righte-
ous, and a child of grace, it is all one, as though

God from heaven had said so vnto thee. If any man aske; But is it not as good if another man pronounce forgiveness vnto mee vpon my repentance? I answer, yes vndoubtedly, if it be in extraordinary times or places, where there are no Ministers: for otherwise, certainly this blessing is principally tyed vnto the Ministers calling; for it is not sayd of any private mens calling any where in the Scripture, as it is here said of the Ministers.

If an Angell, an Interpreter come to a man and declare vnto him his righteousness, then (marke the contextion) then will G O D haue mercy on him, and will say, Deliver him, &c. Whence comes this blessing? from this promise of God: If then other callings will challenge ordinarily the same blessing, then must they haue the same promise. Besides, other Christians being private men, though they be sanctified, & haue a good measure of knowledge, yet haue they not the same spirit of discerning that godly Ministers haue: nor can so fully and truly iudge, when a man hath repented, when not; and therefore cannot so truly pronounce the sentence of the Law or Gospell, nor haue they ability ordinarily by their good conference, and Christian counsel, to convert a soule, but to confirme one converted: but

that power ordinarily belongs to the
 publick Ministry of the word, therefore it
 followeth, that ordinarily they haue not
 the power to pronounce the sentence of
 binding or loosing vpon any man: I cō-
 fesse, in times or places, where no Minister
 can be had, God blesteth the labours of
 priuate men, that haue knowledge, som-
 times euen for the *conuerting* of a man to
 God, & for *comforting* him at the howre
 of death, and giues a vertue and power to
 that sentence which they shal pronounce
 one vpo anothers repentance: but as this
 is extraordinary, & in the want of ordina-
 ry Ministers, so in that case a *private man*
 of knowledge & godlines, is made a *Min-
 ister* for that time to himselfe, or to ano-
 ther, euen as a *private man* in cases of ex-
 treame danger, when no *magistrate* is pre-
 sent, is made a *magistrate* himselfe to de-
 fend his owne life. So then as in want of
 a Magistrate, the *sword of the magistracie*
 is put into the hand of a private man: so
 in the want of Ministers, the *keyes of the
 Ministerie* are committed and put into
 the hands of priuate men, (as in dayes of
 persecution) that then they may with
 comfort admonish and aduise: and with
 power

power pronounce mercy and forgiveness one vnto another, vpon theyr true repentance. Yet alwayes remember that in so dooing, a priuate man is as a *Minister* for that time, and in that case: but ordinarily, (and alwayes in settled Churches) this power pertaineth to the *Ministerie*, & is theirs alone by ordination; and to them belongeth the promise and the blessing, that when hee hath declared to a man his *righteousnesse*, then God will haue mercie on him. And thus wee see also the blessing of God vpon the function of the Ministerie, and conexed thereunto by the mercifull dispensation of God. It followeth.

And will say, Deliuer him that hee get not downe into the pit: for I haue receiued a reconciliation.

5 Part the
Comission

The fift and last part of this description is, *the Commission* and authority given vnto him, which is so great, as neuer was giuen to any creature, and is thus, when a Minister of GOD hath declared vnto man his *righteousnes*, hath brought him to the state of grace, and God in his fauour hath had mercy on him; then God saith to the Minister, *Deliuer that soule from hell, for I haue pardoned him in Christ, I am reconciled*

led to him.

In which words, authoritie is given to a Minister of God to *redeeme* a man penitent, from hell & damnation: not that he is the *meanes* of working out this redemption, for that wholly and onely is Christ himselfe; but hee is *Gods instrument*, and *Christs instrument*, first, to apply those meanes vnto him: secondly, to *pronounce* his safety and deliuerance when these means are vsed. Here is the principall honour of all belonging to that calling: and it is the greatest that euer was vouchsafed to any creature, Man or Angell: for it is a plaine Commission, *to goe and deliuer such a man from the power of hell, & to redeeme him into the state of Gods children, and to make him heyre of heauen*: Angels neuer had this Commission, they are *Messengers sent out for the good of those whom Ministers haue redeemed*, and they haue brought many comfortable messagers vnto them: but it was neuer said to any Angell, *Deliver that man that he goe not downe into the pit*, as it heere is saide vnto a Minister: nor any men but Ministers haue this Commission. To some callings God saith, *work thou for man, build him houses,*
provide

Hebr. vii.

provide him sustenance; to the Physician, heale that man; to the Lawyer, do that man iustice, to the souldier, fight for him, to the Magistrate, defend him; to the King, gouern him, and see that every one doe his dunt: to none but to the Minister dooth he say; *Deliver him that he goe not down into the pit.*

Vse 1 to
Ministers.

1 Sam. 12.

Psalme, 119,

If this be so then for the vse, first Ministers must learne heere, that if they will haue the honour of Redeemers, then must they doe the *dutie* of redcemers, they must pray earnestly for the people, for that is one meanes whereby they redeeme men. They must say with Samuel, *God forbidde that I should cease to pray for you*: They must mourne for the impenitent, when they will not turne to God: So did Dauid; his eyes gushed out with riuers of waters, because men kept not Gods law. And Ieremie, who misshed a fountaine of water in his eyes; that he might weep for the sinnes of the people: They must priuarily conferre, exhort, admonish, and rebuke, and principally they must preach, and that in such good manner, and in so diligent measure, as that they may redeeme and winne soules, and the end that they must ayme at, must be

to winne soules. Some preach for feare of the law, to auoyd censure or punishment; some for *fashion* sake, that they may be like to others, some for *ostentation* sake, to win credite and prayse, some for *ambition*, to rise in the world: all these forget theyr commission, which is, *Deliver him from hell*.

This should be the end of their preaching, to *deliver a soule from hell*, and what should Commissioners doe, but execute theyr Commission? High Commissioners are worthy to be low Commissioners, or rather, no Commissioners, if they will not put it in execution. It is therefore lamentable to see, that some by not preaching, some by vaine preaching, show that they intend any thing, rather then the winning of soules to God. Let then all good Ministers so preach, as they may say with Esay, Behold Lord heere am I, & the children who thou hast given me. And that they may returne theyr Commission thus: *Whereas thou O Lorde gavest mee this people, and bad me deliver them, that they goe not downe into hell, Lord I have doone it, it is the thing my soule aymed at, with all my desire and endeavour: and by thy mercy I have effected it accordingly.*

And

And the rather must all Christian Ministers seriously intend the *Yauing* of soules, inasmuch as Antichrist doth so earnestly seeke the *destruction* of soules, by winning them to his synagouge. The *Turke* spares no labour, no cost, to infect young chyl- dren of Christians with his impure and blasphemous superstition. The *Pope* and his vassals, (especially Iesuits) vse al means, deuise many stratagems, spare no cost, nor labor, to seduce & inueagle young men, and the best wits. Surely theyr care and policie heerein is admirable, and yet alas, when (like the Pharisees) they haue *compassed sea and land to make a proselyte*, they make him like themselves, *the child of bel*. And they are so farre from hauing any *Commission* from God to doe this, or any blessing promised, as contrariwise GOD forbids them, and his *curse* lyeth vppon them for so dooing.

Shall they be so diligent to *destroy soules without a Commission*, and incurre Gods curse for theyr labour, and shall not Christian Ministers, be much more diligent to *winne* and redeeme *soules*, hauing so large a *Commission* for the purpose, and so great a *blessing* promised thereunto?

In

In the next place, this doctrine hath vse to the hearers. First to let them see the excellencie of this calling, which hath a *Comission* and power to redeem them frō hell & damnation, & what honor is due vnto it, & to let the wicked man see (which any way abuseth eyther the persons or the function) howe base & vnthankful men they are, to recōpence euill for so great a good, & therfore no maruell though *euil do neuer depart frō the houses & families of such men*: and further, to encourage all men to giue theselues to God in this great calling, for see here what they are, euen *the high Commissioners of God*. VVee haue in our estate, a power delegated to certain men of worth, & it is called *the high Commission*, because they haue power to do great things, and that man thinks himself happy, who can bring his son to this, to be thought fit to be one of *this Commission*: but behold heere a *higher Commission*, a *Commission from God*, to redeme soules from the power of hell, & the devils clauies, this is indeed a high Commission, and so high as this, was neuer granted out of the Court of heaven to any creature but to Ministers: they therfore are the *High Commissioners of the high God*. Is it not then an honor & happines vnto thee to bring thy sonne to this estate?

And

And lastly, this must teach *all bearers*, their dutie to Gods word, namely, to submit themselves vnto it: for if the *Minister* haue a *Commission* to redeeme thy soule, it must be by the word and holy discipline. Therefore thy dutie is to heare Gods word patiently, to submit thy selfe vnto it, to bee taught and instructed, nay to be checked and rebuked, and to haue thy sinnes discovered, & thy corruptions ript vp. If thou wouldst haue thy *cause* succcede well, thy *Lawyer* must discover the weakenesses of it, if thy *body* to be cured, thy *Physician* must purge the corruption of it, So if thy *soule* be to be redeemed, thy *minister* must see the weakenes, and purge the corruptions of it, & though his doctrine be harsh, and hard vnto thy nature, and the discipline of the Gospel seem rough vnto thee, yet must not thou rage and rebell against it, nor hate, nor rayle at his person, but submit thy selfe vnto it, for it is the message and Ministerie of thy saluation: if otherwise, thou doost indeed a great wrong to the Minister, for thou *frustratest* his *Commission*, but alas, a far greater to thy selfe, for thou *frustratest* *thine*
owne saluation.

(.)

FINIS.



THE SECOND
Treatise of the duties
and Dignities of the Ministe-
rie, by Maister
Perkins.



To the right worshipfull
and Reuerend Iudges, Sir John
Sanile Knight, one of the Barons of his Ma-
iesties Exchequer: and Sir Christopher Tel-
nerton Knight, one of the Iudges of his Ma-
iesties Court of Kings bench, the late
worthy Iudges of our Northeren
Circuite, The spirit of wisdom, e,
zeale and courage be
multiplied.

Right worshipfull, it is sayd in other Nation,
and writteth in some of their bookes, that
there are three disgraces of the English
Nation: The Ignorance, or (that I may so call it)
the Vnlearnednes of our Gentry and Nobility,
the Beggery of our poore, and the Basenes of the
body of our Ministry. The first blot, our Nobil-
tie and Gentry haue well wiped off, since the first
daies of blessed Quene Elizabeth, partly by stu-
die at home, partly by trauell abroad, and I hope
they will doe it more and more: The second hath
beene well lessened by good lawes of late, and would
be more, if the Execution were as good as our
lawes bee, and it were much honour to our Nati-
on, and more to our Religion, if it were quite
taken away: for he that tells vs there shal be poore
euer with vs, saith also, there shal not be a begger

Math. 26,
11.
Dent. 15.

Dedicatorie.

amons vs; If there were no poore, what should
 become of Charitie: for it is charitie to relieve po-
 uertie, not to maintaine beggery: Pouerty may
 be a Crosse, but it is no Curle: but beggery is
 a fearfulfull curle, threatned on the enemies of
 God: and Dauid saith not, bee neuer sawe a
 righteous mans child poore, but that he neuer
 sawe him begge his bread. The dayly cries in
 our streetes, cry for yet further reformation here-
 of, that the impotent poore may be sufficiently
 provided for, that he neede not, and the sturdy
 begger compelled to worke, that hee may not bee
 suffered to begge. Happie you, or whosoeuer can
 haue a hand, in effecting this blessed worke, wee,
 who can doe little else shall pray for it, and for
 them that labour in it. But now for the third, I
 feare none but the very hand of God, can wipe out
 that staine from our Church: The basenes of the
 generall body of our Ministerie, whence is it, but
 either from the vnworthinesse or pouerty thereof:
 and the vnworthines thereof, whence is it but from
 the pouerty, and base maintenance of our Mi-
 nisterie, which was once robbed by the Abbies,
 and after worse by some in our owne State: and
 Popery that stands so much upon Non dimittitur
 peccatum nisi restitutor ablatum, yet for
 all that, would not restore vnto the Church her
 tenthes againe. But as Popish Abbies stole

Psal. 109,
 10.
 Psal. 37, 25.

The Epistle.

them, so a popish state kept them, and to their shame some of these good Professors of our Religion, haue restored such as were in their hands, and there is hope that all our Professors, (vnlesse they care not to be accounted hipocrits) will make some conscionable restitution. We doe not craue that they wold with Zachens restore fourefold (though it is apparant, that the Tenthes were got from vs in old time, by most false and forged Cauillations) we onely craue our owne, we would aske no more, nor willingly take lesse: for our whole dutie is still required, then why should not our whole due be payd. And yet that the world may learne of vs contentednes, as well by our practise as our doctrine, we would for the present, take in goodpart, and rest contented with a part of our owne, and some competent portions out of the Impropriations, (proportioned to the quantitie of the charge imposed, and the gifts and paines required) would for a time bee a reasonable satisfaction to our Ministerie, vnill our state found it selfe, either better enabled, or more straightly tied in Conscience to full restitution. But as I sayd, this is a worke of God himselfe, for if man could doe it, so many Parliaments would not haue slipt it, but some of them would haue eternized it selfe, with this honorable name to all posterities. The Parliament that restored Impro-

pri-

Luke, 19,
8, &c.

Dedicatorie.

priations, but till that, or some other cause (as good) be taken, it is both vnseasonable, and vnreasonable to complaine of the Ignorant, or to crosse a learned Ministerie. For shall the Oxes mouth be mousled, which treads out the corne, or shall a man goe to warre at his owne cost? and hath not God ordained (marke it is his Ordinance) that those who teach the Gospell, shal liue of the Gospell? But alas, how shall the Ministerie of England liue of the Gospell, when my small experience can shewe, that in one Corner of one County of this Kingdome, wherein there are some 150. parishes, or parochiall Chappells, almost a 100. of them, (if not a full 100) are Improprate, and amongst them I can shewe the most parishes haue but 10. pound or thereabouts, some 8. li. some 6. li. some 5. li. some 4. pound, some not 4. pound yearly liuing for the Minister, and those improprations worth some 300. pound, many 200. pound, almost all 100. pound, per an: yea there is one worth 400. pound, per an: where there were but 8. pound left for the Minister, untill of late with much adoe, 10. pound more was obtained for a preacher, and so there is out of 400. pound, 8. pound shared for a Minister, and 10. pound carued for a preacher, in that parish where there are 2000. Communicants. Of all the rest, the Crowne hath some 100.

1 Corin. 9, 7, 9, 14.

The East-Riding of the County of Yorke.

The Epistle.

pound rent, or not so much, and the remainder of
 280, pound (being a rich living, for a worthy learned
 Minister, a competent living for 2, and
 more then some 7 painfull and able Ministers haue)
 I knowe not what becomes of it, vnlesse it goe to the
 feeding of Kits and Cormorants. Are not these
 goodly livings for learned men, and may not we
 expect a learned Ministerie, where there is such
 maintenance? and I hartely wish that other
 countries, be not able to shewe the like Presidents.
 haue the rather made relation becaus, that our high
 Court of Parliament, may see how great cause
 they haue, to goe forward with that motion al-
 ready by them made, for the establishting of a lear-
 ned Ministerie. But if they bring it not to passe,
 what then remaineth, but to hope that the great
 God of heauen, will put into the hart of the
 God on earth, our noble King (into whose
 hands be both put the sword of soueraigne authori-
 tie) an irrenocable and vnrresistable, resolution to
 execute his supreme power, for the reformation of
 this euill, whub (as Maister Perkins saith in this
 treatise) may well be called the Kings euill, for
 it will hardly be healed, but by the will and po-
 were of a king. In the meane tyme, this Treatise
 of that worthy man, may be a motiue to our ze-
 louse professors, who haue any impropriations in
 their owne hands, to excite and prouoke them to a
 consi-

Dedicatorie.

conscienceable restitution, in whole or in part, as their estates may beare, or their conscience shall moue them. For beeyn are layd downe and mixcd together, both the duties to be done by faithfull Ministers, and the Dignities due vnto them for their duties: and so seeing the dignities of that calling to bee most honorable, and the duties so chargeable, it cannot but grieue their Christian hearts to see the maintenance so miserable.

This Treatise I first of all send to you, and vnder your names to the world, and to you first, for as I am sure you loued the Author, and honored those excellent gifts of God in him, so you cannot but accept this afterbirth of his, (as a fatherlesse child for the fathers sake). And for my selfe, (to conceale all personall and prinate respects) in the name of many thousands in the Northeren Countries, I praise God for the good done in those parts, by your painfull courses, and religious care, not doubting, but if your selues, or the like be imployed there, to assist our Honourable and Religious Lord President, that the multitude of Popish Priests there lurking, will bee daily lessened, the number of painfull preachers augmented, Poperie put downe, and the Gospell maintained more and more. Which blessing God grant to that and all other Countries of this Kingdome, for his mercies sake: & giue vnto you & all others in your place,
the

The Epistle.

the spirit of courage and constancie, in these declining daies, that beeing faithfull in your great charges, vnto the end, you may receive the Crowne of life: for which he hartily prayeth, who will ever rest

Your Worships
in the Lord,

W. Crashawe.

A TREATISE OF the dignitie and dutie of the Ministrie.

Isay 6.5. *Then I said, woe is me, I am vn-
done, for I am a man of polluted lips, and
dwell in the midst of a people of polluted
lips: for my eyes haue seene the king and
Lord of hosts.*

6 *Then flew one of the Seraphims vnto
me, with an hotte coale in his hand.*

7 *Which he tooke from the altar with the
tonges: and touched my mouth and saide,
Loe this hath touched thy lips, & thy mi-
quity shall be taken away, and thy sin shall
be purged.*

8 *Also I heard the voice of the Lord, say-
ing, whom shalt I send, & who shal go for
vnto then said I, here am I, send me: and he
saide goe.*



IN the five former
Chapters are contain-
ed such Sermons, as
the Prophet had
made vnder *Izaiab*
king of *Iuda*: At this
Chapter begin such
as he preached in the raig of *Iotham*, &c

so forward: But before he either preach or prophetic of any thing, in King *Ishams* dayes, or his succellors, the Lord in this Chapter giues a new cōmission to the Prophet, & a new confirmation to this calling: the old king in whose dayes *Esayah* was first called being now dead, and an other succeeding him, God with the new king, reneweth the calling and cōmission of the Prophet: wherein God doth not giue him another calling, for one calling to the office of the ministry is sufficient: but he confirmeth the calling formerly given, by repeating & ratifying it. And this God did to *Esay*, not as he was an ordinary, but an extraordinary Prophet: for ordinary Ministers need no renouation of their calling, nor any newe signes of confirmation, but extraordinary Prophets, who come in extraordinary maner, & to do many extraordinary workes, God in his wisdom wil haue their calling confirmed, againe, and againe, & that by very extraordinary meanes. Out of which practise of the Lord, we learn, how great cause we haue to doubt those men to be either fantasti-
call

call or worse, who pretend extraordinary callings in these daies, and yet scarce can shew vs any good signes of an ordinary, much lesse of an extraordinary motion: for if in those dayes, when such courses were more common, God will haue his extraordinary prophets caling to be renewed & confirmed, againe and againe, then certainly in these dayes, we may iustly require, more & more, wonderful signes of an extraordinary calling afore we believe it: and if God himselfe was so carefull to satisfie his Church in those dayes of the vocation of his Prophet, surely the Church in these daies hath much more cause to doubt in such cases, and to require many & extraordinarie signes, afore it acknowledge any such extraordinary calling: These men therefore offer much wrong to the church, & deserue both the censure thereof, & the sword of the Magistrate, who dare so boldly offer and obtrude to the Church their own fancies & dreams, as extraordinary motions of Gods spirit, This is the occasion and coherence,

This Chapter hath two partes;
B 2 first

first, the meanes of his confirmation, from the beginning to these words: secondly, the confirmation it selfe, from these words to the end: the meanes of his confirmation is a *vision* he saw from *heauen*, of certaine holy Angels appearing and speaking to him, in the first 4. verses. In the confirmation, which followeth in these words, are three points,

1 The *effect of the vision*, which it wrought in the Prophet, it caused him feare, it astonisht him, & cast him downe in the fifth verse.

2 His *Cōsolation*, and raising vp againe after his feare, in the 6. and 7. verses.

3 The *renning of his Cōfession* againe, from thence to the end.

The feare & astonishment of the Prophet, is described,

1 By the signes, of which are two;

1 A note of exclamation, *woe is me.*

2 By a note of extreame deiection in himselfe, *I am vndone.*

2 By the causes of it, which are also set downe to be two:

1 He was a *man polluted, and dwelt amongst people polluted.*

2 He

2 *He had seene the Lord,*

Then said I, woe is me, I am vndone.

The first point in order is, the *fearre and extasie*, into which the Lord droue tl is holy Prophet, which the Lord did not in his anger, but in his loue vnto him, not for a punishment of sinne, but as an euidence of his further loue: for the intent and purpose of God, in striking this feare into him, was to make him to be a true prophet, & a fit messenger for him selfe. It may seeme a strange course, which God taketh to confirme and raise vp his seruāt in zeale & corage to strike him into an extreame feare, euen to astonish & amaze him, & yet we see it is the course which the Lord taketh: out of which practise of the Lord, wee learne this doctrine: That al true Ministers, especially such as are deputed to the greatest workes in his church, must be first of all stricken into a great feare, in consideration of the greatnes of their function, yea into an amazemēt and astonishment, in the admiration of Gods glorie and greatnesse, whose roome

B 3

they

they occupy, and whose message they bring, & the more they are afraide and shrink, so it be vnder the contemplation of Gods maiestie, & their own weaknes, the more likelier it is that they are truly cald of God, and appointed for worthy purposes in his church: but he that steps to this function without feare, he may thrust in himselfe, but its doubtful whether he be cald of God, as here *the Prophet* was: Nor is it so here alone, but every where, when God called any of his seruants, to any great worke, he first drowe them into these feares and amazements,

- a Exod. 3.* as is euident *a* in *Moses*, in *b Ieremy*, in
11. & 4. *c S. Paul* and others. The reason of this
10. 13. calling of the lord is plaine: namely, be-
b Ieremy. 1 cause mans nature is alwaies ready to
6. 7. take enough and too much vnto it selfe
c Act. 9. 6. God therefore in his wisdom puts a bri-
de, dle vnto the corrupt nature of man, and
astonisheth it, lest it presume too much
and take too much vpon it self: Againe
a Minister is to preach vnto the people
feare and reuerence of the Lord: but
how can he do so to others, whē he hat

not tyed the Lord in his own conscience,
nor was ever cast downe in admiration
of Gods glory and Maiessty: And lastly,
the Ministry is a high & excellent calling
(especially the office of extraordinary
Prophets in the old testament) and
is therefore subiect to pride, and to be
puffed vp with selfe-conceits, & therefore
teacheth the Apostle to Timothy, that a
Minister may not be a young scholler, least he
be puffed up, and fall into the condemnation of
the wicked: giuing vs to vnderstand, that it
is the peculiar danger of the calling to
haue high conceits of themselves, because
of the height & dignity of their function.
Therefore to prevent this incōuenience,
God in mercy appointeth that all his
true Ministers, shall haue some meane
or other, to be cast downe euen to no-
thing in themselves, and shall be driven
into such feares & amazements, at sight
of their owne weakenesse, as they shall
throwe downe themselves at Christs
feete, and denying themselves wholly,
shall acknowledge that they are in him
whatsoever they are; and doe relye,

1. Tim. 3. 6

and trust onely on his grace and helpe.

The vse of this doctrine, as it is for all Ministers, so specially for vs which liue in the Vniuersities: we liue as it were in a Seminary, and many of vs are here after by Gods grace to be framed to the Ministry, and some of vs already are. Now here we haue many occasions to be puffed vp in selfe-conceits: we see our selues growe in time, in degrees, in learning, in honour, in name and estimation: and to many of vs God gives good portions of his gifts: what are all these, but so many baits to allure vs to pride, and vaine opinions of our own worth: but let vs remember the end we aime at, is not humane, nor carnall: our purpose
 2. Cor. 11. 4 is to saue soules, *Then the weapons of our warre must not be carnall, as pride, vaine-glory, and selfe-conceit. If therefore we ener looke to be made instruments of Gods glorie in sauing of soules, then at the first set wee not before our eyes the honour, but the danger of our calling, and humble we our selues under the mighty hand of our G O D, that hee may exalt*

vs in his due time: and let vs be content that God giue any occasion or meanes to pul vs down, either by outward cross, or inward temptation: and let vs reioyce, when we are thereby so farre cast downe, that we cry out in the astonishment of our spirits, as the Prophet here: *Woe is me, I am undone*: but otherwise if we will needes follow the swinge of our proude natures, and trust in our owne abilitie, gifts, and learning, let vs knowe, we vse *carnall weapons in a spirituall warfare*. And let vs be assured the Lord will worke no great worke in his Church by our Ministerie: wee may raise our selues in worldly estimation, and worke out our owne purposes, but we shal do litle in the saluatiō of soules: for those men do pronounce the most powerfull blessings on other mens soules, and speake the best wordes of comfort to other mens consciences, which they ofteneest say vnto theselues, *Woe is me, I am undone*.

Furthermore, whereas the Prophet at this Vision and Reuelation of Gods

glory vnto him, cryeth out of himselfe, *Woe is mee, I am vndone*: being words of extreame feare and astonishment, and of so lowe a deiection as is a degree towardes desperation (if it had gone forward): let vs learne that the Prophet helde not in his iudgement the doctrine of Intercession of Angels and Saints for particular men, for if he had, hee need not at the sight of Gods maiestie, foorthwith to haue cryed out, *Woe is mee, I am vndone*, but hee might haue stayed himselfe awhile in this cogitation, I will desire *Moses, Samuel, or David*, to pray to this glorious God for me, or here are holy Angels of the Seraphins here present, they see in what fearefull case I am, I will pray to them to speake to this glorious and mightie Lord for me, that I perish not in this feare: but hee instantly seeing the Lord appeare in Maiestie, and fearing his iust wrath, (being guiltie of his own corruptiōs) without any hope or expectation, or as he seemes, without the least cogitation of helpe or assistance from
any

any creature, he cryeth out, *I am undone.*

Lastly, whereas he exclaimeth, *Woe is me, I am undone;* being words of a soule humbled & deiected, & hereby sheweth himselfe to be in that case, which a poore sinner is, when the preaching of the law hath humbled him, by shewing him his sinnes and his extreame danger by them. We may learne, that to bee called to the Ministry, is to be as it were conuerted and regenerate; & that when a man is called thereunto, it is a worke little lesse then that whereby God calleth a sinner from his sinne, to the state of repentance: for as God first casteth downe the sinner, before hee giue him grace, or any feeling of his loue in *Christ*: so here, hee first abaseth and casteth downe the Prophet in the sight of Gods Maiestie, and his owne miserie, afore hee honour him with a Commission to preach peace vnto his people. Which I note against those men, which hold it so ordinary a matter to enter into the Ministerie, as many doe, which take it vpon them in worldly

wordly and politique purposes. And some of a better ranke, which thinke if a man haue learning, degrees and age, he is sufficiently qualified for that calling. But alas, this is not all; there is a greater work to be wrought then so, he must be humbled & cast down, in sight of the greatnes of that calling, of the maiestie of that God whose roome he is to execute, & of the vnworthines of himselfe to so great a worke: hee must bee resolu'd, that to call a man to the Ministerie, is the greatest worke that GOD worketh in his Church, but the conuertyng of a sinner, and calling him to the state of grace: nay it is a worke euē like ynto it: for as a sinner in his *conversion*, so he at his *Vocation* to that place, is often to cry out in the amazement of his soule, *Woe is me I am undone*. As therefore they are foulie deceiued, which thinke any holinesse or sanctification, can sufficiently qualifie a man without learning, so are they no lesse which thinke all outward complements to be sufficient without this worke, which here was wrought

wrought in the holy Prophet. Thus we see the feare and astonishment of the Prophet. It followeth;

For I am a man of polluted lippes.

Now follow the causes of his feare, which are two. The first is, his owne pollution and sinfulness, and the sinfulness of his people: his owne he freely confelleth in these words; *I am a man of polluted lippes*: that is, I am a miserable and sinfull man, and therefore I feare and tremble to stand in Gods presence: nay, I dare not looke vpon the Lorde, for my finnes. But it may bee demaunded, how could the Prophet say thus truly, for he was a holy man, and iustified in Gods presence, by his true faith in the *Messias*, and sanctified by repentance: can a man iustified and sanctified, say, he is a man polluted? I answer, It is doubtlesse, he was so, he therefore complaineth here not of any great and enormous finnes, which he had committed to the publicke scandoll of the Church,

Church, but first of the corruption of his nature, which in him as in al mē is a very sea of iniquity, & which alwaies appears the more, the neerer a mā comes to God and therefore did now most apparantly discover it selfe in the Prophet, when he was in the presence of the Lord himselfe. Secondly, he complaineth of some actuall sinnes of his life, and it is more likely of some sinnes of omission, then of Commission: for we find not that the Prophet was euer touched with any great sinne, and where we know it not, we are in charitie not to imagine it. So that it is most probable, he complaineth of some smaller faults, or negligences in his Ministerie: as not preaching to the people at some time when he ought, or not preaching so willingly, or cheerfully as he should, or desire to leave preaching, because the people were stubborne and disobedient, or some impatience in his Ministerie, when the people were rebellious and resisted his doctrine, which passiō might the rather vexce him (as we read it did *Jeremie*) the
 Jewes

Jewes were so stubborne and stifnecked a people: or it may be some want of zeale or forwardnes, these, or some such were the cause of his feare: And the conscience of these makes him here cry out that he cannot stand in the sight of God. Where we learne, first, what a tender conscience godly Ministers must haue aboue all men: namely, that they must make conscience, not of the great and grosse sinnes onely, but euen of the lowest & least sinnes: and he must endeavor in his calling, not onely to be cleere of great crimes, but as farre as may be, to be free from the least appearances of euil, and from the least negligences in his place, for a small fault in other men is great in them, and that which may bee some waies pardonable in other men, is no way in them: they must therefore watch ouer themselues most carefully, and take heede to all their wayes: and for this ende is it, that a Minister in godly wisdom must often depriue himselfe euen of many things (which it may bee, lawfully hee might vse) least his libertie bee an occasion of euill to others:
and

and must abstaine from the least sinnet, least even they be blemishes to his calling, and burthens to his cōscience. And hence is it, that a Minister cannot be too carefull in his calling, in his words, dyet, compaignie, recreation, apparell, gestures, and in his whole cariage, because little sinnes are so great in them. Especially Ministers here learne the Apostles Lesson, to bee *instant in season & out of season: to preach and exhort, to comfort and rebuke publiquely and privately*: to good, to bad: when it is well taken, when it is ill taken, when they willingly receiue it, and when they stubbornly resist it, when they commend him and reward him, and when they raile at him, and persecute him for it: thus must he be diligent in season & out of season, for the least negligence in his dutie, or omitting the least opportunitie of doing good, will when God visits his conscience, be a burthen and vexation to him, as it was here to the Prophet.

And furthermore, if these small sinnes thus afflicted the Prophet, then alas what is to bee thought of those Ministers, who
make

make no conscience of foule & scandalous sinnes? how shal Symonie, Incontinencie, Vsurie, inhospitality, couetousnesse, Ignorance, Idlenesse, carelesse Nonresidencie, how shall these (I say) and other like greiuous crimes oppresse and burthen the soule, whē as the smallest sinnes doe so affright this holy man? Surely, when God shall visite thē, their states will be most fearefull, nor, shall any mans case be so miserable, as an vnconscionable Ministers: And though now such loose and licentious Ministers seeme to liue in Iolitie, & without any feare, yet when God shall appeare vnto their consciences, then will they cry out in fearefull anguish, *Woe is mee, I am vndone.* And againe, if these small faults so affrighted this holy Prophet, and burdened his conscience, then what pittifull consciences haue those Ministers, whose daily negligence, and vnconscionable carelesse-nesse in their places is such, as all men speake of, and yet they are not touched: surely, these mē are not of so tender consciences

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sciences as the Prophet was: and either the Prophet here was much more nice then needed, or else these men will proue to be in a miserable estate.

Lastly, let Ministers of care and conscience, be here comforted in the example of the Prophet: who is there, but may finde imperfections and blemishes in himselfe, which will often make him cry out, *Wo is me*: but let not that discomfort thē, but rather reioyce, that they can see their owne weaknesse, as the Prophet did here: If they haue cause to exclaime against themselues, they are not alone, as was this, and all other holy Prophets case before them. In hauing imperfections in theselues, they are no more miserable then the Prophet was: but let thē labour to be as blessed in seeing & complaining of themselves as hee was: And let euery Minister assure himselfe, that the more hee makes conscience, enen of the least sinnes of all, the more he resembleth the ancient holy Prophets, & the more likely is he to worke effectually in his Ministerie.

For

For his dutie is to worke in his people a conscience, not of great sinnes onely; but euen of all: but how can hee doe that to them, if he haue not first of all done it in himselfe? hence it is therefore, that godly *Ministers* finde fault with themselues, when other men cannot, and cry out against themselues, for their pollution (with the *Prophet* here) when no other man can accuse them of the least crime: nay, when others doe magnifie God for his graces on them, and praise their giftes, and commend their good liues, euen then doe they condemne themselues, and exclaime against their owne corruptions; and their owne smallest negligences, or omissions, are great woundes to their consciences: & their last sinnes, and their most pardonable infirmities, are sore burthens vnto them: for of all men in the worlde, a godly *Minister* is a man of the most tender conscience.

Hitherto hath the *Prophet* complained generally of his pollution.

Particularly, hee exclaimeth against *the pollution of his sippes*. But why will some say, complaines hee of the *pollution of his sippes*, rather then of his heart, or his hands, or any other part of him? were they not all polluted? yes, all in some measure: and was not hee grieved at them all? yes assuredly, wee must grant that also. But the reason is, he was a Prophet, his dutie was to vse his tongue, the practise of his calling consisted in the vse of his tongue: for a Minister is an Interpreter, as he is called, *Job. 33.23.* that is, *the peoples to God by prayer, and Gods to the people by preaching*: he is Gods mouth, and the peoples mouth, so that the tongue of a Minister is that part of his body, which is to be vsed as a principall instrument of Gods glorie, and more to the setting forth of his honour then any other: Now every man is to be tryed what he is by his calling, rather then by any other accidentall or collaterall courses: therefore the honour or dishonour of a Minister, is the vse or the abuse of his tongue: and

his

his comfort or discomfort is the well v-
sing, or not vsing of it. The Prophet
therefore here affrighted at Gods pre-
sence, and therefore retyring into him-
selfe, presently his conscience checkes
him for his most proper sins: namely, for
some fault or negligence in his Mini-
sterie, (which is the proper sinne of that
calling) and therefore is it that he exclai-
meth against the pollution of his lippes:
out of which practise of his wee may
learney

First, the vanitie of the Papists, who
magnifie the merites of holy mens
workes: for if this holy Prophet, a man
truly iustified, & extraordinarily sanc-
tified, yet durst not stand before God
in this little apparance of his glory,
notwithstanding all his zeale, and cou-
rage, and conscience, and paines, and
sufferings in his function, but was cast
downe so farre, from a conceit of his
owne worth, that hee cryed out, *Woe*
is mee, I am vndone. How then can
wee who are no better, but rather worse
then hee, stand before GOD in the

day of Iudgement, in the great appearing of his infinite iustice and glorie? Rather doubtlesse, as here the smallest *pollution of his lippes*, and negligence in his calling, droue him out of all conceit of merit, when once hee came into the presence of GOD: so the due consideration of our so many and foule pollutions about him, should beate downe all proude conceites of our owne goodnesse, when wee appeare before GOD. It is therefore to bee feared, that the Papists, who thus magnifie their owne merites, doe seldome or neuer enter into earnest consideration of their owne infirmities, and doe seldome present themselves in the presence of Gods Maiestie. For if they did, then doubtlesse the least sight of their least pollution, would make them farre from ever thinking of their owne merites.

They also tell vs, of workes of supererogation, but it seemes heere, this holy Prophet had none of them. And they teach, a man may in this
life

life perfectly fulfill the Lawe, but who can doe it, if not *Ministers*? And what *Ministers*, if not extraordinary *Prophets*? And yet *Isaiab* (the first and chiefe of them) exclaimeth here in pitifull manner against his pollutions: Doubtlesse, if the *Papists* would cease flattering themselves, and not examine their consciences by their owne pleasing corruption, but present themselves in the face and presence of Gods Maiestie, they would bee farre from these conceits.

In the next place, whereas the *Prophet* complaineth of the *pollution of his lips*: As of the peculiar sinne of his place: *Ministers* are heere taught, to auoide that sinne above all other, and to labour in that dutie about any other: for the dooing of it, is his most comfort: the want of it is his most vexation: his tongue is the Instrument giuen him to honour God, if hee vse it well, it yeeldes him comfort, more then any other duties,

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But

But if hee vse not, or abuse his tongue, the pollution of his lippes will bee the heauiest burthen of all: they therefore are greatly deceiued, who thinke a Minister to discharge sufficiently his ducie, though hee preach not, if hee keepe good Hospitalitie, and make peace amongst his Neig^hbs, and performe other workes of charitie and good life: for if a Minister haue not this vertue, hee hath none: If hee preach not, *If hee abuse his lippes*: or if hee open them not, hee hath no conscience, nor can haue any comfort, for that is the principall dute of a Minister (though all the other bee required to make him compleate): the want of them may condemne him before men, but it is the pollution of his lippes, which presently checkes him before GOD, as wee see here in this holy Prophet: The Conclusion then is to euery Minister, that if hee had all the vertues and good properties, that can commend a man in the world,

ye.

yet if his *lippes* be polluted, either by not preaching, or by negligent, idle, or careless preaching, this pollution will so staine his conscience, and so burthen him in the presence of God, that the time will come (notwithstanding all his other good qualities) he will cry out in farre more pittifull maner then here the Prophet doth; *Woe is me, I am undone, because I am a man of polluted lippes.* It followeth;

And I dwell in the midst of a people of polluted lippes.

The Prophet not onely complaines of his own pollution, but of his peoples also, amongst whom he lived, and this he doth for these causes: First, to teach vs, that it is the Ministers duty to confesse, not onely his owne sinnes, but the sinnes of his people, and to complaine of them to God: for as he is the peoples Interpreter to God, he must not thinke it enough to put vp their petitions, to vnfold their wants, and to craue reliefe for them at Gods hand, but he must further take knowledge of the sinnes of his people,

people, and make both publike and private confession of them to God: and the more particularly hee can doe this, the better: and this he is to doe, both for the peoples good, and for his owne also, because it cannot be but that the finnes of his people, are in some sort his: for this is the peculiar danger of the Magistrates and Ministers calling, that generallie the finnes of their people are theirs: I meane, that they are accessarie to the finnes of their people, either by prouoking them by their euil example, or by not reproofing, or not hindring or suffering, or winking, or couering and concealing, or not punishing them, or not carefully enough vsing meanes to prevent them: by all which meanes and many more, it comes to passe, that the peoples finnes are the Ministers by communication: so that as well for his owne sake, as theirs, hee is to confesse to God their finnes, as well as his owne.

Now if a Minister must confesse
his

his peoples sinnes, then it followeth consequently, that hee must knowe them, and take notice of them, for else hee cannot confesse them. And this is one cause why the holy Ghost commaundes a Pastor *to knowe his flocke.* *Pro. 27. 23* Hee must not onely *have a flocke*, and *knowe* which is *his flocke*: or have a generall eye over it, but hee must have a particular and distinct knowledge of the state of it, and the more particular the better. And if the Minister ought to knowe his peoples sinnes, then it followeth, first that it is best for a Minister to bee present with his people, that so hee may better knowe them and their state: and certainly if it bee a Ministers dutie to confesse to God the pollutions of his people, then wilfull and carelesse nonresidency and all absence, without iust and conscionable causes, must needs be a soule and feareful sin. For how could *I/ayab* have confessed he *dwelt in the midst of a people of polluted lips*, but that he dwelt amongst them. Nay saith the Prophet, hee dwelt
in

in the midst among them, indeede well may hee *knowe and confesse* his peoples pollutions, that *dwellles* in the midst amongst them.

Againe, if the Minister be to confesse his peoples sinnes, and therefore must needes knowe them, then it followeth also that they must discover & confesse them vnto him, or else it is not possible he should perfectly knowe their estate: the want of this is a great fault in our Churches, for howeuer we condemne Auricular confession, as a very pollicie in the deuisers, and as a rack to the consciences of poore Christians, yet we not onely allowe, but call and cry for that confesion, whereby a Christian voluntarily at all times may resort to his Pastor, and open his estate, and disburden his conscience of such sinnes, as disquiet him, and craue his godly assistance, and holy prayers: great blessing and comfort doth doubtlesse followe them that vse this godly practise, and the want of it, is cause that a Minister cannot discern the state euen of his own flocke, nor can
complaine

complaine to God of their pollutions,
and confesse their sinnes so particularly
as would be good both for him & them.
Secondly, the Prophet couples together
his owne pollution, and the pollutions
of his people, as the adiuvât, or helping
cause and the effect: For the pollution
of a people, helps forward the polluti-
on of a Minister, and the worse people
they are, the worse do they make him,
though he be otherwise neuer so good:
For euen the Prophet, though called of
God himselfe, and iustified and sanctifi-
ed, and a man of extraordinary grace,
yet dwelling in the midst of a people so
stubborne and disobedient, as the Iewes
were, hee was something touched with
their pollutions: Ministers (euen the
best) are men, and this comes to passe by
reason of the corruption of their nature,
as they are men: the nature of which
corruption, is to apprehend any euill
where euer it can be found, and to par-
take with it: regeneration qualifieth and
abates this corruption, but takes it not a-
way perfectly in this life: whereby it
comes

comes to passe, that a Minister, living amongst euil people, cannot but be somewhat stained with their pollutions, of what sort soeuer they be; inso much as it is often seene, that one known to be otherwise disposed of himselfe, is found to be disposed to this or that euill, by living amongst a people so disposed. And againe, that a Minister in such a place, & amongst such people, free from such and such sinnes, removed to another place, is there found more or lesse tainted with them, because they abound amongst the people: and yet further, that a Minister, knowne to be faithfull, painfull and zealous, and comming to a disobedient, stubborne, froward, or prophane and dissolute people, his faith is weakened, his zeale and courage abated, Gods graces in him dulled, & much decayed: godly Ministers doe daily complaine hereof, and experience euery where shewes it too true.

Out of this, we may learne something both for our instruction, and for our conuersation.

For

For our instruction, it here appeares how wicked and wretched the corruption of our nature is, which cannot but receiue some contagion from the pollution of those with whom we liue: for this is so, not onely in them who carry a loose hand ouer themselves, but euen in such as looke most narrowly vnto their steps: as we see here in this holy Prophet, who was a man of more then ordinary sanctification: how little cause therefore hath any man to extol nature? and how much lesse cause the schoolemen and some other Papists, to giue the least commendation to our pure naturals: for if nature rectified by grace, bee so hardly kept within compasse, alas how outragious and peruerse is it, when it raignes without controlment?

And for our further instruction, here wee may see of what a creeping and ineroaching nature sinne is, which like a secret venome in the naturall bodie, so it in the pollitique bodie restes not in the place, or partie poysoned, but closely creeps
and

and diffuseth it selfe into euery part and member of the whole: it creepes from man to man, yea from an euill man to a good, from the worst man to the best; from prophane men, to godly Ministers: and as from publike persons (as Magistrates and Ministers) it descendeth visibly, and the example of their euill life is palpably scandalous; so from the people to the *Magistrate* or *Minister*, it creepeth closely, and ascendeth in more secret and insensible maner, yet in the effect it is too sensible: for it is alwaies seene, that they are something touched with their peoples pollutions: sinne is not onely as a poison spreading from the heart to all parts, from the Minister to the people: but as a gangrene, if it begin in the foote, wil without speedy preuention spread priuily to the hart: so sinne shewes it selfe, euen from the people to the *Ministers*: So great cause is there for all men to stop sinne in the beginning, to breake it in the egge, to giue water no passage, no not a little; for let this gangrene beginne at the feete, it will

will not rest till it be in the heart.

For our confirmation wee are here taught, first if a Minister, by reason of the corruption of his owne nature, and the creeping nature of sinne, is in such daunger to be stained with the peoples pollutions, then let all Ministers desire, and vse all good meanes to dwell with a people *as little polluted* as may be: otherwise let him assure himselfe to be polluted with them, which is both a great discomfort to his owne conscience (as here it was to the Prophet) and disgrace to his profession: for if it be a duty of euery good professor of religion, *to keepe himselfe vnspotted of the world,* then *Iam, 1, 17* how much more is it the ministers dutie so to doe, and how foule a staine is it to the honour of his calling, to bee polluted in the common pollutions of his people?

It may be therefore good counsell to all godly Ministers in the placing and disposing of themselves, not to enquire onely how good a living such

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and

and such a place is, how wel seated, how healthfull, and beneficiall it will bee, (which are alas the common and almost the onely questions now adayes) but principally, to regard what a people they be: and how affected, amongst whom they are to liue: if godly and well disposed, or at least tractable and gentle, and willing to be taught, then lesse to regard other incommodities: but if wicked, & prophane, or (which is worse) stubborne, froward, & vntractable, then lesse to regard the greatest comodities: and certainly if this point be wel considered of, and how bitter it hath bene in the end to many who haue not regarded it, it will appeare, that this is the best encouragemēt or discouragement, the greatest commoditie, or discommoditie, and the best reason, either to winne a man to a place, or to drawe him from it, how good soeuer it be otherwayes: they that neglect this dutie and are ledde (or misled rather) with carnall and worldly respects, how iust

is

is it vpon them when they are made to cry in the sorrowe of their soule, *Woe is me, I dwell in the midst of a people of polluted lippes.*

And here such Ministlers as haue *poore liuings*, but good people, let them not faint nor bee discouraged, they haue more cause to blesse God, then to bee griued, for doubtlesse they are farre better then those who haue *great liuings*, and *an euill people*.

But as for those to whom God hath bene so good, as to bestowe vpon them, competent liuings, and a willing and well disposed people, let them thinke themselves double blessed of God, and treble bound to honour God, and to doe good in his Church: and if such men goe not before their brethren in all Ministeriall care and dutie, their fault is aboue all mens, and they make themselves vnworthy of so great mer- dies. Again, if that a polluted people, pollutes their Minister, here is a good warning for all ministers to be wary and

choyse of their company, with whom they will most priuately conuerse: for, as on the one side they may not retire themselves into solitarinesse, nor sequeiter themselves from all societie with their people, (which is rather a Cimmical and fantastical, then any way a religious practise: so of all men are they to be most carefull, that they doe not loosely and lawishly bestow themselves on al companies, as too many do in our Church, to the great scandell thereof, who care not with whom they cōuerse, but all companies, all places, all times, al sports and recreations, all meetings, all occasions, are one with them: but alas what maruel, though such men *keep us* themselves vnspotted of the world, but proue too offensive to their calling: for seeing the best men cānot live with the best people, but they shal receiue some contagion from them, how carefully ought ordinary Ministers to make difference of men and meetings, times and places, and not diffusedly and carelessly
to

to thrust themselves into all: So doing
shal they keepe their calling from much
reproach, and preserve themselves from
much pollution; which otherwise from
their polluted people, they shal bee sure
to receive.

And here people are to be admoni-
shed, not too sharpely to censure their
Minister; though hee bee not so soci-
able with them all, as it may be many
would expect: for it concerns no man to
be so wary of his companie and his
sports, as it doth the Minister: and if
they would have comfort and honour
by their Minister, let them be careful in-
to what recreations and company they
drawe or desire him: for the more pol-
luted the people are amongst whom he
lives, the more carefull must hee bee to
keepe himselfe cleare from their pollu-
tions.

Lastly, here people are taught, not to
be too sharpe condemners of those Mi-
nisters, whose conuersations are not so
vblameable as were to be wished: for if
they liue ill, generally the cause is, be-

cause they liue amongst an ill people.
Why then should they so much con-
demne them, for such faults, as wherein
themselves have made them faultie? I
say not, but our Church, and state, and
Ministry, are to censure such men,
(and it were good they did it more)
but it is against all reason the people
should do so, whereas themselves are the
cause of it. For alas, if this holy *Prophet*
was a man of polluted lipses, because he
dwelt with a people of polluted lipses, what
maruell then, though ordinary Mini-
sters be polluted with the common and
vniuersall pollutions of their people:
People therefore, are first of all to see
that themselves bee well ordered and
godly, and then iustly may they com-
plaine, if the liues of their Ministers
be not agreeable: but otherwise, it is
not possible without very speciall grace
of God, but that a minister shal be more
or lesse touched wth those crimes which
are the cōmon faults of his people. And
lamentable experience daily lets vs see,
that where a people in a towne is giuen

to drunkenness, there the Minister, is either so for company, or at least too good a fellowe: where a people are given to contention, there the Minister hath too many suites: where the people be popish, there the minister is too superstitious: where the people be ignorant, there the minister is no great clark: where the people are given to any great sinne, there the Minister generally is not cleare from the same pollution: and it is seene, that the best Ministers and most carefull of all, doe complaine bitterly of the pollutions of their people: for that howsoever it may bee they escape partaking with their sinnes: yet they alwaies finde, at the least a dulling and decaying of Gods graces in themselves, where the people are vntoward and disobedient. If therefore a Minister live with such a people, his case is pittifull and dangerous, for he walks in the midst of nets & snares, which are laide for him on every side, and if he escape them (I meane, if he keep himself

unspotted, in the midst of a spotted and polluted people) his care and his conscience is worthy both admiration and imitation, and himselfe is worthy double honour, as being both a zealous minister and a holy man. But he whom God hath blessed with a good and tractable people, and well affected to the word, and yet himselfe liueth loosely and scandalously amongst them, a heavy burden and a hard account, lyeth on that minister, and no rebuke is too rough, no punishment too great, no censure too sharpe for him. And if this holy Prophet; feare so much the presence of God for his small pollution, and yet liued amongst so wicked and polluted a people, then what heavynesse and horror, shall be heaped on his soule, who cares not with how foule pollutions his life be stained, and yet liueth amongst a godly and well disposed people? And thus we haue the first cause of his feare, his own, and his peoples pollutions.

It followeth,

And

And mine eyes hath seen the King, and
 Lord of Hostes.

THe second cause of the Prophets
 feare and astonishment is, *His*
the Lord, who then appeared in
 glory vnto him: not that hee sawe the
 substance of God (for that is invisible
 and incomprehensible) but his glory:
 Nor the fulnesse of his glorie; for that
 cannot be enduredly, but a glimpse of it:
 nor that with the eyes of his body in
 ordinary manner, but in a vision: where-
 in how farre the eyes of his body were
 vied; neither the Prophet expressed,
 nor we can well conceiue. The mean-
 ing then is; In a vision hee sawe such
 glory and Maiestie as hee knowe
 there was an extraordinary presence of
 the Lord of hostes, who is the King of
 glorie; at whose sight and thought of
 his presence, instantly his conscience is
 smitten with feare, for his owne infirmi-
 ties, and the pollutions of his people.

Wherein let vs first of all obserue the
 com-

connexion and dependance of these
 two causes, one vpon another: for as
 they are both ioyntly the cause of his
 feare, so one of the is in a sort the cause
 of another: he feareth, *because of his own*
and his peoples finnes, and because he sawe
the Lord: but why is he *afraid to see the*
Lord? the cause thereof is *his, owne and*
their finnes, without which he would ne-
 ver haue bene affraid, but rather haue
 glorified to see the Lord: but his con-
 science checking him, for some defect
 of dutie in his calling, therefore he trem-
 bleth at the least glimpse of Gods glory.
 Here let vs marke the ground of his
 reason, which is this: *That man that is*
in his finnes, is not able to stand in the pre-
sence of God: this is a generall and cer-
 taine truth, & the reasons of it are; First,
 the contrarietie betwixt God, and the
 nature of sinne, it being the onely thing
 which offends him, & which prouokes
 his wrath and iust displeasure: there-
 fore as a subiect cannot but be much a-
 mazed, if he hap to come into the kings
 presence, with any thing about him
 which

which the king hates, or cannot abide to see: so a man cannot but be extream astonisht, if hee know himselfe to bee in Gods presence with his sinnes, which Gods soule hateth.

Secondly, sin makes a man indebted to God: for as the Lawe tyeth him first to obedience, so if he sinne and fayle in that, it bindes him to punishment: and the more a man sinneth, the deeper is he in Gods debt. If then in this world, a man willingly indures not the sight of him, in whose debt he is, what maruell, though a poore sinner tremble at the presence of God, to whom he hath forfeited soule and all.

Thirldly, sin is that which prouoketh God to wrath: therefore a sinfull man feareth the presence of God, as a traytor the face of the Prince, or a malefactor of the Iudge. For these causes, a wicked man endures not Gods presence.

Now Gods presence hath diuers degrees, First, God is present to our cōscience, when we think of him. 2. He is present, when wee name him, or heare him

him named or mentioned by others, and these are the furthest of: Thirdly, God is neerer vnto vs in the presence of his Ordinances, as his Word and Sacraments, and publike seruice in the Congregation: Fourthly, there is a most apparant and sensible presente of God, which shall be at the last Iudgement, when all men shall stand before him in his immediat presence, to receiue their Iudgement. Now all these presences of God, are hatefull to a wicked man: for the first, a wicked man by his good will neuer thinke of God, and if sometime a thought of God (like lightning) flasheth in his minde, presently he quencheth it, as being a most vwelcome and burdensome thought vnto him: therefore saith David, *The wicked is so proud, he careth not for God: neither is God in all his thoughts*: Nay, God himselfe is so little thought on, by them, that they will willingly thinke of nothing, that might bring GOD into their thoughts: as namely, Gods great workes of his wonderfull Iudgements:

Psal. 10. 4.

of whom the same Prophet saith, in the same place; *Thy Iudgements are farre above, out of his sight.* As if hee had sayd, he laboures to let them farre from the eye of his minde, that hee may neuer haue occasion to thinke of them, nor on God by them. That this is true for his thoughts, I haue endeouored thus to proue, by Gods owne testimonies, because thoughts cannot be discerned by man. But alas, for the second; that is, for his wordes, that's too apparant in the sight of all men. For obserue it, and you shall neuer see a wicked man, by his good will haue God in his mouth, (vnlesse it bee to abuse his name, by swearing or blasphemie) nor willingly doth he heare any other man talke, or discourse largely of God, or of his greatness and his Iustice; but such talke is tedious & comberfome vnto him: and if hee cannot breake it off with other discourse, then he sits as mute as a fish, and inwardly either frets with anger, or is tormented with feare. All this is true in *Felix* the Gouvernour: who whilst

Paul

Acts. 24. 26. Paul discoursed of righteousness, temperance, and Iudgement to come: The Text saith, in the meane time, he trembled.

And for the third, wee see daily wicked men, endure not Gods presence in the Church: for nothing is more troublesome vnto thē, then many Sermons, often praying, and much receiving of the Sacrament: & therefore they neuer come to the Church, nor receive oftener then the Lawe layes vpon them: but further then that, as the Psalmist

Psal. 14. 4 saith; *they neuer call vpon God.* But as for the last, that they feare and abhorre above all, they wish in their heart it may neuer be. And therefore S. Paul makes it a token of a true beleeuers, and a holy

2. Tim. 4. 8. man, *to loue, and looke for the appearing of Iesus Christ.* Whereupon it followeth, that euē so it is a signe of a wicked man, to feare the last Iudgement, & to wish it might neuer be: And when it comes in deed, & they see they cannot escape it, whē then do they? Euen cry to the moun-

Reuel. 6. 16 *saines, fall vpon vs: and to the hills, couer vs, and hide vs: from what? from the presence*

presence of God : so fearefull and so hatefull is Gods presence to a sinfull man.

Besides these, there is another way, whereby God sheweth his presence: and that is, by extraordinary reuelation of his glory immediately: which was vsual in the old Testament, as here to the Prophet, but now is not to bee expected. But how terrible that is to the sinfull nature of man, appears in this place: for if the Prophet a most holy man, whose conscience accused him, but of a few and small finnes, yet thus cries out, amazed & affrighted, at the reuelation of some part of Gods glory: alas, how would they be terrified with it, whose consciences are burdened with great and grievous finnes, & that without repētance? Thus we see the ground of his reason, how true it is, that a man in his sinne, cannot cheerefully come, nor boldly stand in Gods presence. The use of this Doctrine: First of all, let vs see the monstrous presumption of such ministers as dare venture rashly into the ministry, to tread vpon the holy ground

The first
use for Ministers

of

of God, with vncleane feet; to handle the holy things of God with vnwashed hands: For what is it to enter into the Ministerie, but to enter into the chamber of presence of the great King, and should not a man looke about him, afore he cometh there? Therefore if God rebuked *Moses*, for stepping too hastily towards the Bush, where his presence is, and said; *Come not too neere, for the place where thou standest is holy ground*; then how will God rebuke and checke the consciences of such carnall men, as carelessly & carnally rush into the Pulpit, and to Gods holy Table, where God is present, in a farre more excellent manner then he was in the Bush? And if they bee so to be blamed, who enter into this calling without feare and reuerence, then how much more faulty are they, who being Ministers, dare venture to preach, or minister the holy Sacraments, without holy and private preparation, and sanctification of themselves: but rush vpon them, as vpon common & prophane actions: Where-

as God is present there, in a most holy and glorious maner; these men sure wil say, the Prophet heere was of too nice a conscience: but fearefully and terribly shall God appeare at last vnto such men, as care not how they ap-
 The 2. vse.
 peare in his holy presence,

Secondly, this sheweth the reason of the practise of al Christian churches: who vse to sing before the Sermon and after: namely, not for *Decorum* onely, & to grace the action, but to sanctifie and to humble our selues, *because then wee come befor Gods presence*: they therefore doe not thinke reuerently enough of God, and his presence, who doe by their practise in any sort, make way to
 The 3. vse.
 the contrary.

Thirdly, we may here learne, the pitifull case of those ministers, who are so presumptuous, as to exercise that holy function, & yet remaine in their sinnes without repentance: what doe these men? they approach to the *burning Bush*, with their *shoes on their feete*: that is, *into Gods presence in their sinnes*: what shall come of it in the ende? surely, that

E burning

Psal. 50.
16.

burning fire shal consume the? the least sinnes, & smallest negligences affrighted this holy Prophet, when he should go into Gods presence: But these men dare come into the Sanctuarie of God; yea, dare take Gods words in their mouth's, and yet hate to bee reformed, and doe cast the glorious Word of God behinde their backs, which they preach to others with their mouthes: these men may wonder at this holy Prophets nicenes, or else al the world may wonder at their prophanenesse. A little pollution of his lippes, feared him to come into Gods presence: but these dare doe it, with eies, eares, lippes, feet, hands, heart, and all polluted: their eyes polluted, with carelesse looking at all vanities: their eares with hearing: and their lips with speaking, wanton & wicked talke: their feete, with running into wicked company: their hands, with practizing, and their hearts, with deuising and consenting to all wickednesse.

This is the cause, why the labours of such men are almost vnprofitable: because they dare come into Gods presence

sence in their sinnes. In many places of our land, there is by Gods blessing much teaching, yet there is little reformation, in the liues of the most: but contrariwise, some fall to Atheisme: some to Papisme: some into foule sinnes, not to be named amongst Christians.

Where is the cause? surely not in the Gospel: nor in our doctrine, nor in the teaching of it; but one very principall cause is, many Ministers come into Gods presence, vn-sanctified, & in their sins: not caring how loosely they liue, in the face of their people: and therefore God in iustice, though he instantly smite not them, with visible vengeance for their presumption: yet hee smites the people, with spirituall blindnesse, that they regard not their Doctrine, but looke at their liues, and doe rather follow the prophanenesse of the one, then the holinesse of the other. Ministers are such, in whome God will be sanctified; therefore because they doe not so,
E a but

but dishonour him, by comming into his presence in their sinnes : therefore hee cannot abide them, nor giue any blessing to their labours,

All ministers therefore, as they would see any fruite of their Ministerie, let them first sanctifie themselves, & cleanse their hearts by repentance, afore they perfume, to stand vp to rebuke sinne in others : else let them not thinke, that their golden words shall doe so much good, as their leaden liues shall doe hurt : and they may happe to confirme men, that already are conuerted, but hardly shall any such men, conuert any soules from Poperie or prophanesse. And it is a vaine conceite for men to imagine, there is any force in eloquence, or humane learning, to ouerthrow that sin in others, which ruleth and raigneth in themselves. Our Church, and all reformed churches, may make vse of this doctrine : for it is the glory of a Church to haue their doctrine powerfull, & effectuall for the winning of soules, therefore it concerneth them, to take order, as

well

well that their ministers be godly men,
as good Schollers, & their lines inoffensive,
as wel as their *doctrine sound*: or els they
will find in wofull experience, that they
pull downe as much with the one hand,
as they build vp with the other.

But most neerely this doctrine toucheth ministers themselves: who must know, their case is most fearefull of all mens, if they come into Gods presence, in their prophanenesse: for as no man is more honourable, then a learned and holy Minister: so none more contemptible in this world, none more miserable for that to come, then he that by his loose & lewde life, doth scandalize his doctrine: and let him assure himselfe, that for his presumption, in rushing into Gods presence in his sinnes, he shall in this world, be cast out as *unsavoury salt*, *Math 5.*
and troden downe of men, with the foote of
contempt: and in the world to come, he shall aboute all men cry out, in most extreme torment of consciences, *Wo is me,*
that my eyes must see the King and Lord of hostes: and so because hee would not

in this world, come into Gods presence in sanctification and holinesse: he shall therefore in feare and horror, bee haled into the presence of Gods glorie, at the last day: there to receiue the iust sentence of their condemnation.

The fourth
vse for Mini-
sters.

Lastly, all painfull and godly Ministers may receiue comfort, not to bee discouraged or drinen from Gods presence, because of their corruptions or infirmities, for wee see it was the Prophets case: but let them still approach in feare and reuerence, and be so farre from being drinen from their dutie, because they being sinfull men, dare not come into Gods presence without much feare: as let them contrariwise be assured, that the more they tremble at Gods presence here, the lesse shall they feare it at the last day: and when prophane and vngodly men, who in this world feared not to stand in Gods presence in their horrible sinnes, shal cry to the *Mountaines, fall vpon vs, and hills couer vs, and hide vs from the presence of God* then such Ministers as in this world in feare and trembling, and alwayes in repen-

repentance, did approach into Gods presence: shall then *take up, and lift up their beads*, & shall say to the holy Angels, & all the powers of heaven, helpe vs, and hasten vs to come into the glorious presence of our God and Saviour.

And thus we see the manifold vse of this doctrine to our Church and Ministry.

Secondly, Inasmuch as here the Prophet in a conscience of his corruptions, feareth and cryeth out at *the least apparition of Gods glory.* The second vse against the Papists.

The vanitie and false dealing of the Church of *Rome*, is here discovered, in whose *Legends* & stories of their Saints, nothing is more common then apparitions from heaven, of Saints departed: of glorious Angels of the virgin *Mary*, (and that so familiarly, as sometime she sang with *hē* in their Cell, kissed some of them, and let them sucke her breasts). Nay, of God himselfe: and especially of our Saviour *Christ Iesus*: who they say, appeared (I know not how oft) to one man: namely, to Saint *Francis*

and appeared as hee was crucified with his woundes, and imprinting those woundes of his, in *Francis* his body, which they say he bare all his life, and that they bled whensoever hee would suffer them, which he alwayes did on *Good Fryday*, that he might bee like to Christ. This, and many more such, may you see in that fabulous & blasphemous book, of the cōformities of Saint *Francis*.

But for the matter: are apparitions from heauen so ordinary in the popish Church? how then came it to passe, that the greatest and holiest men in the olde Testament, were so amazed at the very apparition but of an Angell: as wee may see in the whole course of the *Storie*? Some ranne away, and hidde themselves: some couered their faces, some fell downe flat on the ground: and the Prophets were cryed ont; *Woe is mee, I am vndone*: my eyes haue seene the King and Lord of Hostes. But in the Church of *Rome*, looke the stories, that Saint or Monke is no body that hath not had some apparition.

apparition: either of the *Virgin Mary*, or some of the *Apostles*, or an *Angel*, or *Christ Iesus* appearing & talking with them: and yet alas, *Peter, James, & Iohn*, those 3. great pillars, they were as good *Gala. 2.9.* as beside themselves at the appearing of a little part of the glorie of *Christ* in his *Mat. 17.* transfiguration. *6. & Luke, 9.33.*

Either therefore must it followe that these men haue no sinne in them, which dare and can behold Gods glory so easily, and so ordinarily, (which is impossible): or rather which indeede is truth, it appeares that these are but deceitfull fancies and forgeries of their owne deuise, to deceiue the world, and to magnifie themselves before the eyes of the common people: for it is first of all most false, that apparitions are so common as they make them, for if they were, then are they more ordinary in the new Testament then in the old. For whereas the scripture hath one, their legions haue 20. and whereas one, namely *Saint Paul*, was once rapt into heauen, *2. Cor. 12* they haue 20. that were rapt thither:
And

And as that is false, so is it *impossible* that any man cloathed with fleſhe can endure an extraordinary apparition of Gods glory, without extreame amazement, as is plaine here in the Prophets who I hope was as holy a man as the holieſt monke, that ever was. I haue noted this, that yong Diuines may be occasioned to looke a little into their fabulous legends, that so they may discover the false trickes, and iuggling caſts of that religion: which euil ſhifts it needed not, if it were of God.

3 *Pſe.*
to the peo-
ple.

Thirdly, the people may here learne, *Fiſt*, in that Gods preſence is ſo glorious and ſcarefull to mans nature, how mercifully God hath delt with them, in teaching them not by himſelfe, or by his Angels from heauen, which they could neuer endure; but by men, who are like themſelues: and how vaine and fond theſe men are, who would be taught *from heauen*, and not *by men*, who are ſo full of wants. In the old Teſtamēt, when the people receiued the lawe from Gods owne mouth, it is ſaid, they ranne away
and

and cryed out, *why should we dye? if wee
 beare the voice of God any more, wee shall* *Deut. 5.25*
dye: for what fleshe ever hard the voyce of *25.27.28*
the living God & lived? therefore they said
 to Moses; *Goe thou neare and beare, all*
that the Lord shall say, and declare thou
unto vs, what God saith to thee and we will
beare it, and doe it. And then saith the
 text, *the Lord said, I heard the words of this*
people, they haue said well in all that they
haue spoken. And so, from that day for-
 ward, God ordinarily taught his church
 by men like themselves; & we see, that the
 beginning of it, was not in iudgement,
 but in mercy vnto the. It is therefore
 the dutie of all men, both to acknow-
 ledge this mercy of God, in due thank-
 fulnesse, and withall to remember,
 when they see infirmities in Ministers,
 that they are but men, and that, if they
 had not the Ministry of men, how hard
 it would goe with them: considering,
 that the least measure of Gods owne
 presence, cannot bee endured by any
 man.

2. Inasmuch as gods presence is so glorious
 in

2. Use.

in it self, & feareful to our nature, al men are taught to *prepare themselves* by holy prayer, by humiliation, and confession of their sinnes and vnworthinesse, afore they come to Gods word or sacraments: for they come at that time *into Gods presence*: they therefore are not to come in their securitie, nor in their ordinary sins vnrepented of, least God strike their consciences, with a sence of his fearefull displeasure: and make them cry out, vpon farre greater cause, then here the Prophet did.

3. Use.

Thirdly and lastly, wee learne here the different natures and properties of sinne and holinesse: Sinne, euen the least sin, nay a very sinfulnessse of nature makes a man afraid of Gods presence: That sinne vnrepented of doth so, appeares in *Adam*, who as in his integrity, he spoke and conuersed euen in a familiar sort with God: so no sooner had hee sinned, but he ranne from God, and hid himselfe: and that euen the least sinnes not repented of, do so also, appeares in this Prophet, who being a holy man,
yet

yet his conscience being priuy to it selfe
of some small omissions or negligences
in his calling, he cryeth out, *he is vndone
because he seeth the Lord of hosts.* But con-
trariwise the state of perfect holinesse,
and the want of all sinne, makes a man
bold in Gods presence, and rather *desi-
rons* then afraid to behold Gods glorie,
which shall be most apparant at the last
day: for when the wicked shall desire
rather to be *covered with the hills, and
ground to dust by the mountaines,* then to
appeare before the face of God: then *Luke 21.28*
shall the Godly whose holinesse shall *Iob. 19:5*
then be perfect, *looke vp and lift up their* *26,27.*
heades, because their redemption is so nigh.
And *Iob* testifieth of himselfe, that *hee
knoweth his redeemer liueth,* & that he shal
stand before him and looke vpon him with
his eyes. Thus as *guiltinesse* drives a man
from the Kings presence, but *innocencie*
makes him bold before him: So *sinfulnes*
makes a man auoid Gods presence, but
holinesse makes him drawe neare vnto
God, and to reioyce in his presence.

Then for a conclusion of this point,
let

let all men here learne the way to true courage and boldnesse before God: namely *to repent* daily of their sinnes, and labour *to growe in* true holinesse: wealth nor wit, learning nor authoritie can do this for thee, but onely a good *conscience*, which must be made good by grace & by repentance: then shalt thou *reioyce in Gods presence* in this world, and delight to thinke of God, to speake of God, to pray vnto him; to meete him in his word and Sacramēts, and at the last day, shalt thou stand with confidence before the throne of his glory.

Hithereto of the feare and astonishment of the Prophet, and of the causes thereof. Now followeth *his consolation*.

Then flew one of the Seraphims &c.

In these two verses is laid down the second generall point: namely, *the consolation* of the Prophet: concerning which, there are two points in the text: 1. the *ground* & matter of his consolation, *that is, the forgiveness of his sinnes*.

2 *Diuers circumstances* of that consolation;

1 The

1 The time. *Then.*

2 The minister by whom it was done: *an Angell, one of the Seraphims.*

3 The manner how he did it, speedily, *He flew.*

4 The instrument or outward signe, *a Coale from the altar.*

5 The outward action or application of it, *He touched his lips.*

The matter of the consolation is last in order. Let vs therefore first speake of the Circumstances.

The first circumstance, is the time 1 Circum-
stance, the
time. when this Prophet was comforted and raised from his feare. *Then* saith the text: that is, after his feare and astonishment, but not afore. Thus dealt God alwaies with all his Saints, he bestoweth no graces on them pertaining to saluation, but after he hath by some meanes or other brought them to true *humiliation* in themselues, and to sorrow for their sins: Humiliation is the preparatiue for grace: for when by sight and sence of their sinnes, and their owne misery by sin, hee hath euen driven them quite out

out of themselves, finding nothing in themselves, but cause of feare and astonishment, then powres hiee the oyle of grace, and of sweete comfort into their hearts, and refresheth their weary soules with the deawe of his mercy: this point needes no further prooffe, for looke into the scriptures, and wee shall finde, God neuer called any man to the state of grace, or to any notable worke or function in his church, but he first humbled them, and then brought them out of all cōceit with themselves, & then wrought *in them*, and *by them*, his wonderfull workes.

Vse I.

The vse of this doctrine, is first of all to teach *all men*, to esteeme aright of the afflictions that God layeth vpon them in this world: cōmonly men take them impatiētly, & our nature grudgeth ha- gainst them: but let a Christian man consider with himselfe, how God hath alwaies dealt with his children, and he hath cause not to thinke so: for doth God laye some great affliction on thee? it may be he hath some mighty work of his

his grace to worke *in thee*, or some great worke of mercy to bee wrought *by thee* in his Church, and hereby *prepareth* thee for the same. Say therefore with the holy Prophet, *I holde my tongue*. *P/al. 39.9.*
o Lord, and spake nothing, because it was thy doing: and what God may intend in his so doing to thee, thou canst not tell: and therefore in silence and patience *possesse thy soule*. Againe, here is a comfort to all such as are *distressed* in minde, in sence of their sinnes, and sight of Gods wrath: their states is not miserable, much lesse desperate, for they are in the high way to grace and fauour. God *is* not, but him that *repents*: God *exalts* not, but him that is *humbled*: God *comfort* not, but him that is *distressed*: God *hath mercie* on none, but such as both knowe and feelee they *want it*: and knowe also, that they knowe not where to haue it, but at his hands. Happy therefore is that soule, that feeles the waight and burden of sin, for to him wil Christ bring most ease and comfort. Gods *Ministers* therefore are hereby to comfort

2
 To men distressed in conscience.

F distressed

distressed consciences, to assure them, that if with this Prophet they bee so deeply touched with sight of their sins, and Gods iustice, as that they cry, *Woe is me, I am undone. Then, euen Then,* are they most capable of comfort, and best prepared to receiue it, as here it fell out to the holy Prophet. Thirdly, here is the way taught vs *how to attaine* to any excellēt graces of God, either for our own saluation, or the good of the Church, namely to labour for a senceible feeling of the want of them in our selues: for God vseth to bestowe no gifts on any man, but such as do in humility & lowlinesse, confesse to God, & acknowledge in themselves, the want of them. So the

Vse. 3.

Luke. I. 53 blessed Virgin singeth, *God filleth the*
2. of sa. 107 *hungry with good things, but the rich hee*
9. *sends empty away:* And so the psalmist,
God satisfieth the hungry soule, and filleth
the empty soule with goodnesse. So then if
 thou be rich in thy conceits, God hath
 not for thee: but if thou be hungry, hee is
 ready to fill thee with good things: and
 dost thou acknowledge thy soule emp-

tie, then behold treasures of goodnesse, to feede and *fill thee*: and art thou *cast downe* with the Prophet, and is thy soule *empty* of hope, and fraught with feare, *then behold euen then*: God and his Angels ready to raise thee vp, & to fil thee with cōsolatiō. Thus much for the *time* of his cōsolation: the minister by whom *was.*

One of the Seraphims.

The 2. circumstance of his consolation is the Minister by whom it was done: An angel. One of the Seraphims: that is, *an Angell* of that order so called: out of which we learne,

2. Circum-
stance of the
Minister.

First, that there are diuers degrees & severall orders of Angels; though wee knowe not the true distinction thereof: nor thinke it lawful to imagine them to be 9. nor to set them down particularly, as the Church of *Rome* doth, who make many of their owne deuises, which they call traditiōs, of equal authority with the scriptures. Secondly, that *these holy Angells* are the glorious guard of God, and do continually stand about the throne of his glory, & attend his holy wil, both in heauen and in earth.

F 3

Thirdly,

Psal. 34.
Heb. I.

Thirdly, that they are also by the merciful appointment of God, *the guard of Gods children*, and ministring spirits sent out, as it were with a commission, *for the good of the elect*. All these points because they are plaine in the scripture, and do lesse cōcerne our general scope, which is concerning the Ministry, I passe them over.

Fourthly, here it is apparāt, that as the Angels are sent out for the help and service of the elect: so *specially of Gods ministers*, as is plaine in this place, where the Prophet being afrighted, *a holy Angel* is ready to giue him comfort: and so ouer the whole course of the Prophets: and at this day, their protection, and comfortable assistance, is no lesse present to the godly Ministers of the newe Testament, though not in such sensible signes, and such visible manner, as in the olde: for if they bee ministring spirits, sent out for the good of *them which shall bee saved*, howe much more for their good, which shall *both bee saved themselves, and save others also*.

A doctrine of great comfort, and much good vse to all Ministers: who first of all may here learne contentment in their calling: for howsoever no calling hath *more crosses*, so none againe hath *more comforts*; and howsoever none bee more disgraced *by euill men*, yet none is more honoured *by the holy Angels*: and howsoever in this world they aboue any calling, are *servants to all men*, yet none hath the *service & attendance of Angels* so much as they: for though wee haue them not to helpe vs to do the outward actions of our ministry with vs, or for vs, (as some Popish Doctors teach, that in their Masse, *Amen* is not said to one collect, because the Angels say *Amen* to it) yet doubtlesse they are present alwaies, as at all holy exercises and lawfull actions, so especially at the publike seruice of God, performed by the Ministers: and beside that, they are *witnesses thereto*, and of the paines, and diligence, and faithfulnessse of a good Minister, they also *do Minister* vnto them oftentimes bodily strength, and assistance, & many

comforts: in their troublesome travels, which they know nothow by any naturall manes they come vnto them. And as this Doctrine doth thus yeelde them *contentment* against the contempt, so also *courage* against the danger of this calling. For what though thou hast mighty *men* of this world *against* thee, when thou hast *angels for thee*: & what though thou fightest *against principallities* and powers, when thou hast *Cherubims, and Seraphims on thy side*? Godly Ministers haue many enemies, but if by the *eye of faith* they can see as well who are with them, as with the *eye of reason* who are against them, they will confesse with *Esai*, *there are more with vs, then against vs*. The stories of all ages do affirme, and the cōfortable experience of these daies of ours doth verifie the truth hercof. Ministers that liue in places very prophane, or very Popish, it is admirable to see how many daungers they haue escaped, and plottes they haue avoided, which by their enemies, (or rather the enemies of their Doctrinē) haue bene laide

laide for their liues: which their deliuerance, and many other comforts in their *Ministries*, whence are they but from Gods protection, by the ministrie of his Angels.

2 Questions

Afore we leave this point, two questions may be asked, not amisse briefly to be resolved.

First, if any aske, whence comes it that *Angels* performe more seruice to good *Ministers* then to other men: I answer, the reason is partly from God, partly from the *Angels*: first God hath a principall care of them aboue other men, because they worke his worke aboue all other callings: for their labours immediately cōcerne the good of mens soules: whereas others, do first concerne the bodie, and consequently the soule: therefore, whereas he hath giuen his *Angels* charge over all his elect, to keepe them in all their good waies, they haue a speciall charge doubtlesse over all *godly and faithful Ministers*, whose waies are Gods in a speciall manner.

Psal 91.
11. 12.

F 4

Again,

Againe, Angels themselves as they willingly performe any seruice to the Church, or to any part thereof; so most willingly of all are they imployed for the good of godly Ministers, and that for two causes.

First, because they are their fellow-labourers, both for that *¶* Angels & good

1. Cor. 4. 2 Ministers are both called *Gods embassa.*

Heb. 1. 14 dors, & Gods own *seruants or officers*, in a

Mal. 2. 7 more peculiar manner then any other

Reue 2. 2 calling: and for that their seruice is so

3. chap. like, that their names are common, one

to the other. *Angels* being called *Ministers*, and *Ministers* *Angels*, as though they were almost all one.

Secondly, because the *Ministers* dutie is, to conuert and saue soules; being a work, which (next to the glorifying of God, and doing his will) the *Angels* doe take most delight in above any other.

Heb. 1. 14. for if they *bee sent out for the good of them which shal be saued*, how much more wil-

Luke. 15. 10 lingly for their good. *by whom they are saued*, which shall be saued? & if the *Angels reioyce at the cōuersion of a sinner*, surely they much loue him, & desire to doe him

him good; by whom the *sinner* is converted: and in these respects, that Angels and Ministers haue the *same names*: and are both imployed in the *same great workes*, namely, doing good to the elect. Therefore is it, that the *Angel* calles himselfe *S. Iohn the Euangelists fellow* in the Revelation: If then they bee *fellows*, euen fellow-servants, & fellow-laborers, in a more special maner then any other, what maruel though the *Angels* be most willingly imployed, in doing any seruice of helpe or comfort to godly Ministers,

Reuel. 19.
10. & 22.
9. 11

In the second place, If any aske, if it be so, then what duties are Ministers to performe to *Angels*, for this their so carefull seruice, and especiall attendance vpon them, aboue other men?

2. Question.

A Papist would answer; *Ministers* must therefore worshippe them, and keep their fasting, and Holy-dayes, and say their seruice, and pray vnto them, as to their keepers and Mediators. But alas, cannot the Kings Messenger or Officer be honoured, vnlesse he be set vpon

vppon the Kings throne? will nothing
 serue him, but the Crowne and Scepter?
 so cannot Angels be honoured, vnlesse
 they be made Gods, or Sanctions, or Medi-
 ators? I answered therefore, we dare not go
 so farre, least we remember the seruant
 so much, that we forget the Maister: but
 rather we answered thus: seeing Angels
 are thus seruiceable to Gods Ministers,
 it should first of all, teach all men to ho-
 nour that Calling, with all due reue-
 rence: For they cannot but please the
 angels, in honouring good Ministers,
 whom they esteeme their fellowes.

Secondly, it should teach all mini-
 sters, not to content themselves with
 the name and tytle, but to labour to be
 good and faithfull. For so doing, they
 are fellowes to the Angels, and it is a
 disgrace to the Angels, when those
 that are their fellowes are vnfaithfull.

And it should further teach them,
 to adorne their Calling with a holy life,
 for as sinne is that, that grieues the an-
 gels, and drives them away, so it is
 grace and holinesse, which makes them
 delight

delight in the fellowship of men.

And it may also encourage any man, to take paines in that holy Calling, wherein hee is sure to have *Gods angels*, in a speciall manner to attende him, to assist him, to protect him, and to bee a witnesse of his faithfulness: and who would not worke cheerfully in that labour, wherein hee hath the *Angels* to bee in a sort fellow-workers with him.

To doe these three duties, is to honour good *angels*: and that Minister that conscionably performeth them, the *angels* will take themselves sufficiently honoured of that man.

And if beside this honour, wee would reioyce *Gods angels*, and minister matter of ioy vnto them, then in the fourth place, let all *Ministers* propounde to themselves about all things, the conversion of *saules*, rather then their own praise, or living, or pleasing of men, and so endeavour it both in teaching, and all their other courses, that the *angels* may see it, and be

be witnesse of it : for if they reioyce at the *conversion of a sinner*, (as Christ saith they doe) then those men make them of-
test *reioyce*, which doe most seriously aime at the *conversion of sinners*.

And thus we see, both the seruice of *Angels* to Gods *Ministers*, and the duties they are to performe to them in that regard. The due consideration of this point, may raise *the world* to a better conceit of this *Calling*, and perswade *fathers* to dedicate their sonnes to it, and stirre vp *young Students* to consecrate themselves thereto, & turne their studies to that end: for no man in no calling hath so speciall attendance, and assistance of Gods *Angels*, as godly *Ministers* haue: At least, if it worke not this *in the world*, yet it may yeeld comfort and contentment to all faith *Ministers* in their painfull calling.

But let vs see how the *Angel* performed his seruice to the Prophet: not unwillingly, not lingeringly, but *speedily*: so saith the Text.

He flew:

Which

Which is not so to bee vnderstood, ^{3. Circum-} as though the *Angels* had wings : for ^{stance.} they haue no *corporall* nor sensible *bod-
dies*, but *spirituall* and insensible *substan-
ces*, the actions whereof are performed
with such nimblenesse and agilitie, as
cannot fall within the compasse of out-
ward sense. But the Phrase is vsed for
our capacities, to shew how readily and
speedily the *Angel* went about to mini-
ster comfort to the *Prophet*. For as no-
thing moueth so quickly to our sense,
as doth the creature *that flyeth* : and as
we say, that man doth *flye* about his bu-
sinesse, which doth it *quickly and diligens-
ly*; so here the holy Ghost lets downe the
willingnesse and quicknesse of the *An-
gel*, to comfort this holy *Prophet*, and to
doe the will of God. Where we learne;

First, what *excellent* seruants of God
the holy *Angels* bee, which so readily,
willingly, and speedily execute the will
of their Lord. This must teach al Gods
seruants to doe the like, and to imitate
them in this excellent obedience : And
the rather, because wee pray dayly to
God.

The fourth
petition.

God, *Thy will bee done in earth as it is in heauen.* In earth of vs, as it is in heauen of the holy angels: But they doe it most cheerefully, and without all lingring, therefore so ought we. *Magistrates* in their places, and *Ministers* in theirs, and euery man is his functiō, is to apply this to himselfe, and to be stirred vp thereby to a cheerefulnesse and quicknesse in their duties: for therein they resemble the blessed *angels*, & then their *deeds* accord with their *prayer*: but contrarywise, he that doth his dutie vnwillingly, and vnreadily, is like the *Diuel*, which indeed doth *Gods will*, and yet against *his will*: and surely vnto such obedience there belongeth no reward. But as *God loueth a cheerefull giuer*, so doubtlesse loues he a cheerefull worker.

2. Corinths.
9.7.

Secondly, we see here how great loue *angels* beare vnto Gods children, especially vnto godly *Ministers*, how willingly they are imployed to doe them good. *Willingnesse* and readinesse to doe good to any man, must needs come from *loue*: and yet alas all men, even the best,

best, and all *Ministers*, even the best, are creatures farre inferior to the *angels*.

Here *Magistrates* and *Ministers*, must learne to be farre from *contempt* of their inferiours: and to doe their duties of *ruling and teaching* carefully, though the people be farre their *inferiours*: it is the nature of *love*, to make any man do service most *willingly*, to him that he loves, though he bee farre meaner then himselfe.

If therefore *Princes* love their subjects, they will not spare any care, cost, nor paines, nay they will *reioyce* to doe them good, and they will labour to be like the *angels*, who are as farre greater then men, as they are then their subjects.

And if *Ministers* love their people, they will forget their owne dignitie, which oft times they might stand vpon, and will make themselves even *servants* to all that they may winne some.

And seeing *angels* do *flie* so fast to give hope and comfort to good *Ministers*: 1. *Corinth.*
this 9. 19,

this must teach *them* further.

First, euery one to labour to bee a good *Minister*, for then are they sure of the loue of *angels*, and then most willingly doe the *angels* any seruice to them; Againe, let it teach them to *flye* as fast to the discharge of *their* duties to Gods Church, as the *angels* *flye* to doe them seruice, so shall Gods *angels* thinke their diligence and carefull seruice, well bestowed vpon *them*.

Lastly, this *diligence* of the *angels*, and their willingnesse, proceeding frō *loue*, must stirre vp al Christians, to performe all duties of godlinesse to God, and of loue vnto his Church, with alacritie and cheerfulnesse. So doe Gods *angels*; we looke to be like the *angels* in *glory* in the world to come: then be like the *angels* in *diligence*, loue & faithfulnessse in this world. The Wiseman saith, *He that is sloathfull in his businesse is good for nothing: but the diligent man shall stand before the King.* And surely, he that is willing and diligent in the duties of Christianitie, shall stand before the King of kings in heauen,

Pro. 22.

29.

heauen. And let this suffice for the Angels seruice, and his diligence in his seruice. Now let vs see what *instrument* the Angell vsed.

A coale from the Altar.

The fourth Circumstance of this consolation, is the *Instrument* which it pleased God, the angel should vse to minister comfort to the *Prophet*, a strange *instrument* for so great a worke: *A coale of fire*. Here let humane reason *hide* it selfe, and wordly wisdom be *confounded*, to see the wonderfull works of the Lord: God could haue healed the *Prophets* infirmities, and giuen him comfort against his feare, & courage in his calling, *without means*, but he wil vse meanes: And what? a *weake meanes*: nay, a meanes that seemes contrary: *A coale of fire* must touch his lippes: that which in all reason would haue made him *speake worse*, by Gods appointment and the power of his word, shall make him *speake better*. Out of which practise of God, we learn many points:

4. Circum-
stance.

G

First,

First, see how God magnifieth
meanes: hee *can* worke without them,
 and so he did in the Creation, giuing
Gen. 1. *light* to the world, diuers dayes *before*
from 4. to 10 *there was Sonne*: but since the order of
 17. nature was established, hee generally
 useth meanes; not onely in his *ordina-*
rie, but euen in his *miraculous* actions:
 and though hee vse not alwayes the *or-*
dinarie and direct *meanes*: yet *meanes*
 hee generally useth, though they seeme
contrary: as heere in this place, and the
 same will bee found true in almost all
 the miracles, both of the Old and New
 Testament.

This therefore commends vnto all
 men, the vse of such good *meanes*, as
 Gods providence hath ordained of any
 duties, or effecting of any thing, that
 doth belong vnto vs to doe: and not to
 depend vppon *immediate* helps from
Heauen, as many fonde and fantasti-
 call men doe, who are therefore often-
 times iustly forsaken of G O D, and
 left destitute of all helpe; and so ex-
 posed

posed to shame and reproach.

Secondly, see here the mightie power of Gods *ordnance*, how it appeareth in *weaknesse*: such are all his great workes. In the *Creation*, hee brought *light* out of *darknesse*. In our *Redemption*, hee brought vs *life* out of *death*. In our *Conversions*, hee workes vpon vs by his *Wordes*, and by it hee drawes vs *to him*, which in all reason would driue vs *from him*: and by it *confounds* the wisdome of the worlde, which is *starke*, *foolishnesse* to the wisdome of the Lord.

And so heere, hee cleanseth the Prophet by a *Coale of fire*: which would rather defile him, and *seasoneth* his mouth with it, which in reason should haue *burned* him: so great, so admirable, and so powerfull are the *ordinances* of G O D, though they seeme neuer so contrarie, or so weake in themselues, or in their means,

Let this teach al men not to contemne the Sacraments, though the outward Elements, Bread, Wine, and Water, bee weake and common, and dead creatures in themselves: nor the Ministerie of the *Word*, though it bee exercised by a weake man, mortall and miserable as others are: for that God, which can season the *Prophets* mouth, and cleanse his heart by a *coale of fire*, no maruell though hee worke vppon the consciences of men, by his *word and Sacraments*.

And againe, when we see *Grace and Holinesse* conueyed into mens hearts by the *Word and Sacraments*: let vs learne, not to ascribe it to the dignitie, either of the *Minister*, or the *Elements*, but to the supreme power of the mighty God, who can purge the Prophet, by a *coale from the Altar*.

Neither is it altogether without *Mysterie*, that God here sanctifieth the *Prophet*, by touching his lippes with a *serie coale*; for it signifieth, that the apt and sufficient teacher, must haue a *serie tongue*, and

and to that same purpose, *the holy Ghost Acts 2.*

*came downe vpon the Apostles in fierie
tongues,* & it may be that the one is a tipe
of the other. Certaine it is, that they
both teach vs thus much, that all true
and able Ministers, must pray and en-
deuour to haue a *tongue* full of power
and force, euen like *fire*, to eate vp the
finnes and corruptions of the worlde.
For though it bee a worthy gift of God
to speake mildly, and moderately, so
that his speech shall fall like *dew* vpon
the grasse: yet it is *the fierie tongue* that
beates downe sinne, and works sound
grace in the heart: It may be there are
some, which neede the *fierie tongue*.

This shewes apparantly that those
Ministers neuer had their lips touched
with a *coale from Gods altar*: that is, their
consciences neuer touched, nor their
soules seasoned with the sanctifying
grace of Gods spirit, which sit still and
see great and greuous staines in a
Church, and corruptions in a state,
and can bee content neuer to reprove
them, as though *Ministers* were per-

swaders onely, and not reprouers.

But when this comes to bee wayed in the ballance of a good conscience, it will bee found, that not the *pleasing* tongue, but the *fierie tongue*, is the principall grace of a good *Minister*.

But to goe further: *whence* came this *Coale*?

Taken from the Altar.

This *coale of fire* was taken by the *angel* from the *altar of God*, where was a fire which neuer went out, and this fire was that, that *came from heauen*: sent downe by God, at the dedication of the Temple by *Salomon*. And this fire kindled by God neuer went out: for no man could kindle the like, but all other was counted *strange fire*; As *Nadab*, and *Abihu*, tryed in wofull experience, when they would needes offer with it.

Leuit. 10.
1.2.

Now the Prophet must be cleansed with the *fire* which came from *Heauen*: teaching vs, that the *Ministers* must

must haue his *fierie tongue* from the *holy Ghost*. As the Apostles were said to bee baptized *with the holy Ghost & with fire*: *Acts. 1. 5.*

A *fierie tongue*, is a speciall ornament *Math. 3.* of a *Minister*, but *that fire* must come I 1.

from heaven: that is, his zeale must be a godly and *beaurnty zeale*, but hee that hath a railing, lying, a slanderous, a malicious, or a contentious *tongue*, he hath a *fierie tongue* indeed. But this is kindled of the fire of *hell*, as Saint *James* saith: The *unbridled tongue*, is a world of wickednesse, and defileth the whole body, setteth on fire the whole course of nature, and is set on fire in *hell*. *James 3. 6*

So then, a spitefull and malicious tongue wee see, is a *fierie tongue*, but that *fire* is taken from *hell*, and not from Gods altar.

And hee that stands vp to preach with *this tongue*, God will neuer suffer any great worke to be done by him in his Church, though his tongue be neuer so *fierie*, and his speech neuer so powerfull.

As therefore *Ministers* must abo-

horre the *flattering* and pleasing *tongue*, and must have a *fierie* tongue: so on the other side, this *fire* must bee from *Gods altar*: that is, the fire of their zeale must bee builded by Gods spirit, and not by the spirit of *discord and dissention*. Ambitious humors, turbulent & proud humours, new opinions, private quarrels, all these, nor none of these, are for the pulpit.

These may make a man *fierie tongued*, but this *fire*, was never taken from *Gods altar*, as the *Prophets* was: this *fierie tongue* never came from heaven, as the *Apostles* did. It followeth.

And touched my lips.

5
Circum-
stance, the
Application.

This fifth and last *Circumstance*, is the *Application of the remedie*. The coale which is the medicine, is applyed by this Angel *to his lips*, that is, to that part which was polluted: and as he formerly complayned of the *pollution* of his lips,

so

so the medicine is applyed *to his lippes*:
 Here the *Angell*, which in this case is
 made Gods *Minister*, doth teach all
 Gods *Ministers*, a great point of wise-
 dome, in heavenly Diuinitie, namely, to
apply their Doctrine to their audience, in
 such manner, as the circumstances of
 place, times, or persons do require: some
Ministers come to an ignorant and vn-
 humbled people, and teach them the
Gospell, which neuer knewe the *lawe*:
 here the *fiery coale* is vsed, but *the lips* are
 not touched: that is, *good doctrine* taught,
 but not well *applyed*: for that the *lawe*
 should first be laid to their consciences,
 others beate all vpon *the lawe*, when it
 may be their hearers are a people suffi-
 ciently cast downe, and haue more need
 to be raised vp with the sweet comforts
 of the *Gospell*: others vse to lay open
 the nakednes of the *Court* in the coun-
 try, and to reprove the faults of *Princes*
 and great magistrates before the cōmon
 people, who haue more neede of the *Ca-
 techisme*: others bring the *Catechisme*
 or points of ordinary instruction into
 the

the Court, where the duties of Kings & counsellors should be taught in all plainnes and sinceritie: others bring their new opinions or controuersall points vnto popular audiences, which indeed are fit for the schooles: others busie themselves about ceremonies, when the substance is in danger to be lost: All these haue it may be, the Coale of fire, but it is misapplied, and not applyed to the polluted lips. Let all ministers therefore lerne this point of wisdom of the Angel, to apply the medicines of their doctrine to the times, persons, and places, which are infected, so shall they bee sure not to take paines in vaine.

And thus much of the circumstances of his Consolation.

It followeth in the text,

The ground of his consolation. *Loe thy iniquitie shall be taken away, and thy sinnes shall be purged.*

¶

After the Circumstances, followeth the ground and matter of his consolation, and that is the forgiveness of his sinnes: where

where first let vs marke how it and the instrument are annexed together : Loe saith the Angel, this *Coale* hath touched thy lippes, and thy *Iniquities* shall bee *forgiuen*, and thy *sinnes purged*: as though hee had bene *clensed* by the *Coale*: wher we may note, how greatly God magnifieth the *meanes* which himself ordaineth, euen true remission and saluation to the right and holy vsing of them, though it come not from them, but from his own mercy, and power of his ordinance. It is therefore, no maruell though God sanctifieth the childe by the *Ministry* of water in *Baptisme*, and feede our soules in the *Lords Supper*, by feeding our bodies with bread and wine: and no maruell though the *carelesse neglect* of either of them, be damnation to him that despiseth them: seeing they are Gods instruments, ordained by him to conuey his grace vnto vs : And yet for all this, wee are to knowe, that remission or saluation, is no more tyed to the very elements, or the actions, then here the Prophets *forgiuenesse* is to the *Coale of fire*.

But

But the maine point is, that for the Prophets *consolation*, the Angell tells him his *iniquities* shall be taken away, and his *sinnes purged*, as thereby hee had said thy *sinns* were the cause of thy *fearre*, therefore that thy *fearre* may be taken away, thy *sinnes shall be forgiven*.

Where we learne, that as *fewe* comes by *sinne*, so all true comfort comes from the *forgiueneesse of sinnes*: this is that, that onely pacifieth the conscience, and satisfieth the soule: when *David* had sinned against the Lord in his two great sinnes, and thereby prouoked Gods wrath against him, and wounded his owne conscience, if the *Propbet* had told him hee had made him *King of 10 kingdomes* more, hee had not so reioyced his heart, as when he told him, after his repentance, *thy sinnes are forgiven thee, thou shalt not dye*: So when this *Propbet* was extreamely affrighted at Gods presence, because of some sinnes and negligences in his calling, it had bene no comfort to his poore soule, to haue bene told, thou shalt haue a more eloquent tongue, and
a more

-a more powerful speech, thou shalt have better access to the Court and audience before the king: all these, & all such like, would have beene no better then *guilted payson* vnto him, being in this case: but the happy answer that refresheth his weary soule more then all the world, was this, *Let thy iniquities be forgiven, and thy sinnes purged.*

All faithfull Ministers must heere learne the true way of comforting troubled and distressed consciences, namely, first to drawe him vnto a *sight* of some particular sinnes, then to summon him into Gods presence, and there to arraigne him for those sinnes, vntill the view of the foulness of his sinnes, and the glory of Gods iustice, have sufficiently *humbled him*, and then to labour to perswade his conscience vpon good grounds of the pardon of those sinnes by Christ Iesus: this is the way that God vsed and deuised, this is the sure way, that cannot faile.

Some thinke that all trouble of mind is nothing but *melancholy*, and therefore
thinke

*Psal. 6. 3.**6. 7.**Psal. 32. 3. 4.**Psal. 51.**the whole**Psalme.*

thinke nothing needes but *Physicke* and outward comforts: but he that considers in what case the *Prophet* here was, or *David* when hee made the 6. *the 32. or the 51. Psalmes*, will be of another mind, and will finde that nothing can properly trouble *the mind* but sinne: therefore as the wise *Physitian* in his cure, first searcheth out the *cause*, and then endeavour to take it away: so the *good Physitian* of the soule, must first of all search into the cause of his sicknesse, that is his *sins*, and must take them away: which if they doe not, then al their labour is lost: for al the company, musicke, recreation, wit, diet, nay all worldly comforts & delights, if it were the aduancement to a *kingdom*, cannot so much comfort the distressed soule of a sinner, as this voice of a *minister* spoken from God vpon good grounds: *Thy sinnes are forgiven thee*. Now to lay downe what bee thole true and good groundes, whereupon a *Minister* may safely and comfortably pronounce pardon of sins to a sinner, belongs properly to another place.

In

In the next place, Let vs heere observe how the Lord afore he renewed the *Prophets* commission, or send him to preach to the people; first *bumbles* him for his sinnes, and then vpon his repentance, giues him *pardon*: teaching vs, that no *Minister* is well *qualified* to the holy duties of the *Ministry*, vnlesse he haue truly repented of his sins, and haue obtained pardon and mercie in the *Messias*.

Ministers labour for *qualifications*, but the true Minister of God will labour for this *qualification* aboue all other: for doubtlesse hee shall pronounce most powerfully the pardon of sinnes to others, to whose conscience God hath pronounced pardon of *his owne*.

In the last place, let vs observe how the *preacher* being to be comforted before he goe this newe embassage, the *Lord* is so carefull for him, that rather then he be not comforted (if there be no man to do it), An *Angel* shal be set to be his comforter, & (if ther be not another *Prophet* to doe it) An *Angel* shall pronounce vnto him the pardon of his sins.

Let

Let this be an encouragement for all *Pastors and Ministers* of Gods Church, to labour painfully and faithfully in their places, for the goodnesse of the Lord will neuer faile them, nor shall they want comfort, when euer they stand in neede thereof. Yea rather shall *Angels* from heaven be their helpes and comforters, then faithfull *Ministers* shall be left destitute.

Hitherto of the second generall points: namely, of the Prophets consolation.

3
Generall
points, the
renuing of
his commis-
sion,

The third and last general point is, the *renouation of the Prophets commission*, in the eight, and part of the ninth verses, and it containeth 3. parts, 1. A question or inquiry made by God. *When shall I send, and who shall goe for vs?*

2 The answer of the prophet: *Here am I, send me.*

3 The commission renewed vnto him: *The Lord said, Goe and speake vnto this people.*

1 Gods que-
stion,

The first part, is a *question* made by God, by way of proclamation, wherein
he

he inquireth who shall goe preach vnto this people.

Also, I heard the voyce of the Lord, saying, whom shall I send, and who shall goe for vs?

In which Proclamation, and inquiry of the Lord, we are not to imagine that the Lord, was either vnprovided of such as *should* execute his will, or knewe not who *were* able, or who were *willing* to goe preach his word: For as the Apostle saith, in the matter of Election, *The Lord knoweth who are his*: so much more in particular vocations. *The Lord knoweth who are his*, and neede not to aske *whom shall I send, or who shall goe?* But then it may bee demaunded, why the Lord saith so? I answere, not for his owne sake, but for ours; whom hereby he would instruct, in diuers points of holy doctrine,

First, hereby hee would giue vs to vnderstand, how hard a thing it is, to finde an able and godly Minister, for if
H there

2. Tim. 2.
19.

there were not a great *scarcitie* of such men, the Lorde needed not aske this question. But some will obiekt against this, that there are in many Christian Churches so many *Ministers*, as they cannot all bee maintained, but some goe vp and downe, vndisposed, and vnprovided for. I answere, this is too true in all ages; there were *Wandering Levites* in the Olde Testament, which went vp and downe and offered their seruice, and serued for *10. shekels of silver, and a suite of apparell, and meate and drinke*: but this calamitie was vpon the Church of the Iewes, neuer but then, when *there was no King in Israel, and euery one did that which was good in his owne eyes*. If therefore there bee any in our Church, & in Christian Nations, which goe vp and downe, and offer their seruice at such rates, it is much more miserable, seeing now there are *kings in Israel* and therefore it is no reason that euery man rob the Church, as it shal please his couetous minde. But ceasing to enquire whether this bee so or no; and

*Judges 19.
18. & 17.
8.5.*

Judg. 17.6.

if it bee so, leauing the reformation thereof to those Churches and States whom it may concerne: I answere, for the matter in hand, that this may be so, and yet the Lorde may complaine as here hee doth. Whom shall I send? for the Lord meaneth not such as beare the name of *Leuites or Priestes* in the olde; or of *Ministers* in the newe; for there were alwayes more of them: who, some for preferment sake, some for their ease, and some for a refuge how to liue, are willing to enter that function, and accordingly in that calling, seeke not the Lord, but themselves, and their owne ends.

But heere the Lord inquireth for such men, as first, *purely* *ape* *seeke* and vndertake that function, therein to honour God, & to gather his Church, and then in all their labours and ministeriall duties, truly and faithfully endeavour to the same ends, Preaching *Gods word*, and *as Gods word*, diligently prouing, exhorting, and admonishing: and shining before their people in good
H 2 workes;

Job. 32.

22.

2. Corin. 1.

2. 16.

works : for such men, it is no marvell though the Lord light a Candle at Noone day, and make open Proclamation to seeke for them, saying, *Whom shall I send?* for, such a man is as Job saith, *One of a thousand* for some w^{at} abilitie to discharge their duties, as S. Paul saith, *Who are sufficient for those things?* And some want willingnesse to vndertake the labour, as God here complaineth, *Who shall goe for us?* Now to make vse of this doctrine to our Church.

It were to be wished, that in these daies, & for our christian Churches, the Lord had not as great cause to cry out in the want of able, faithfull, and godly *Ministers*, *Whom shall I send, and who shall goe for us?* But alas, this want is too apparant, and his blemish is too notorious, and it is a worke worthy the labour of kings and princes to reforme it : and is a *kings evil*, nor to be healed but by the power of a king, for as long as there are so fewe and meane preferments for painefull Ministers, there will never want abundance of such *Ministers* as

doe

doe want either conscience or abilitie to discharge their duties.

In the meane time, till God put into the hearts of *Parliaments, and Princes*, to looke to this great and needfull worke; let vs *Ministers* learne our duties: and first, wee who are in the *Vniuersities*, are here admonished to look to our selues. By Gods blessing we are many, and daily grow more and more: let vs therefore so furnish our selues, as that when God or his Church shall say, *Who shall goe for vs, and whom shall I send?* then hee may finde many amongst vs, whom hee may send to that great worke of the *Ministerie*: and let vs feare to bee such, as that God may affirme of vs, as in the dayes of *Iob*, that hee cannot finde one of a thousand.

Secondly, all *Ministers* learne here, not to content themselves with the name and title of Ministers, but labour for the substantiall ornaments thereof, nor to be willing to take the honour and earnings, and to refuse the burthen and duties of the Ministerie.

For else let them know, God hath no neede of them: for had the Lorde pleased or contented himself with such kinde of men, as *seeke* to bee Ministers for themselves, and not for his sake: or being Ministers, doe feede themselves, and not their flocke: or preach themselves, and not *Christ*: then had he not needed to haue made this Proclamation, for all Ages haue yeelded store of such. But contrariwise, he that is painefull and faithfull in this Function, let him know, that God and his Church hath neede of him.

Lastly, here the *Romish Clergy* are iustly to bee taxed, whose number is infinite: but it is lamentable to see howe few among them be such as the Lord here seeketh for. Their Orders of *Regulars* are exceeding many, beside all their *Sacular Priests*, and it is almost incredible, how many thousands there be of *Dominicans* or *Franciscans*, or in some one of their orders: and yet amongst the many millions of their *Monkes*, there is scarce to bee found

one of many, who for his learning & other gifts, is fit to be sent to the work of God: nay, their ignorance was palpable and ridiculous to the world, vntill of late, being by *Luther*, and others of our Church, made ashamed thereof, they haue laboured (especially the *Iesuits*) to become learned. How foule a thing is it that amongst so many, the Lord should haue cause to complaine; *Whom shall we send?* The *Iesuits* indeed many of them are learned, but for other qualities, they are fitter to be plotters, & practisers in State matters, Spies or Inuelligencers, reconcilers, seducers, and subverters, then *Ministers*: and fitter to be instruments of *pollicie* to euil kings, then *Ministers* of the *Gospel* vnto God. But take away them, and some fewe selected Monkes (and those but few out of many millions) & then euen for learning, also God may cry, and call & proclaime in their Monasteries; *Whom shall I send?* And if it be a shame and miserie to a Church, to want such as God may send, or to haue but a fewe, then the *Romish Church* is shamelesse,

which shames not to have so many,
and yet amongst them all, whom God
may send, almost none.

In the next place. By this inquirie,
and question made by God, *Whom shall
I send, and who shall goe for vs?* The
Lord would teach vs, that no man is to
vndertake this function, vnlesse God
call and send him: therefore here are
condemned, the prophaine fancies of
the *Anabaptists*, and all like them, who
thinke that any man vpon a private
motion, may steppes forth and vnder-
take the duties of a *Prophet*, to preach
and expound, &c. Oh, but say they,
these *motions* are from Gods spirits: sure-
ly they can say little for themselves, who
cannot say so much: but that cannot
serue their turne: for if we say contrari-
wise nay, but they are from the diuell,
or at the least from your owne vanitie
and pride, how can they disprove it?
Againe, might not the *Prophet* have
alledged that with a better pretence
and colour then they? yet he stayeth till
God here call him: even so all good
Ministers

Ministers are to stay Gods calling.

If any aske, how he shall know when God calleth him? I answer, God calleth ordinarily by his Church, her voice is his: therefore whensoever the Church of God, saith vnto thee, thou shalt be sent, and thou shalt goe for vs, even then doth the Lorde call vs out to this holy function.

Thirdly, let vs obserue how the Lord saith: *Who shall (I) send, & who shall goe for (vs)?* Some Interpreters gather out of this Chapter, an Argument for the Trinitie of persons; as namely, out of the third Verse, where the Angels sing *Holy, Holy, Holy, Lord God, &c.* But it is not sound enough to overthrowe our stubborne enemies the *Jews*, and therefore it seemes those Diuines are of a sounder and wiser iudgement: who seeing we haue other places pregnant and plaine enough, therefore thinke it no good discretiō to vrge this or any such place which may probably admit another Interpretation; least that the *Jews* finding the weaknesse of the argument, doe

doe iudge all our proofes to be as weak,
and so take occasiō to persist the rather
in their blindnesse, by that which wee
brought to have conuerted them. And
as for that song of the *Angels* in the third
Verse, where they ascribe holinesse to
the Lord three times: that their repeti-
tion signifyeth nothing else, but the con-
tinuall ioy and delight which the holy
Angels take in praising of God, who
cannot satisfie themselves in honouring
his name: teaching vs in their example,
neuer to bee weary of praising God by
prayers and holy hymnes, and of honour-
ing him in our liues and callings.

But to proue out of the words, *Holy,
Holy, Holy*, the three Persons in Trini-
tie, seemes to bee no fit nor sound col-
lection. Rather in my opinion, we may
safely collect and conclude out of these
words (I. and vi.) that there are more
persons in the *Trinitie* then one: for
first, God the Father, or the whole Dei-
tie saith: *Whom shall I send?* and then
changing the number, he saith: *Who shall
goe for vs?* For howsoever God may
employ

employ in the word *Us*, that hee that is sent to preach, is sent as well for the good of the Church, as for his owne glory, yet can it not bee denied, but that the plurall number here, and elsewhere, ascribed to the Deity, must needs argue a certaine pluralitie of persons in that Deitie: as in *Genesis* it is written, that God said, *Let vs make man*: & here, *Who shall goe for vs?*

Gen. I. 16.

Out of the euidence of which places, seeing the enemie of this doctrine must needs graunt a pluralitie, namely, that there are more then one: then wee shal sufficiently proue out of other places, and by other arguments, that there are three.

In the last place, let vs marke what God saith: Whom shal I send, and who shal goe for vs? God sends a minister to preach, & he goeth for God. Then behold here, what is the trade and profession of a minister, hee is the seruant of God. So saith God here, he goeth for mee: and so saith the Apostle of himself & al other good ministers, *that they are Gods Labourers.* And

And in another place: The Angel of
 1. *Corinth.* God appeared, *whose I am, and whom I*
 3. 9. *serve?* But if any man thinke that ei-
 Acts 27. ther God speaketh so fauourably of
 23. them, or Saint *Paul* too partially of
 themselves, then let the diuell himselfe
 be iudge in this case, who plainly and
 freely confesseth (though he did it not
 in loue to the truth or them) *These men*
 Acts 16. *are the seruants of the most high God, which*
 16. 17. *teach vnto vs the way of saluation.* Let
 therefore either God be beleeued, who
 is for them, or the diuell who is against
 them. But what kinde of seruants are
 they? what place or office haue they?
 They are his *Messengers or Ambassa-*
 Acts 33. 23. *dors,* this is their profession, and their
 place. Now then for the vse hereof.

If they be *Gods seruants*, then are they
 not *their owne* Maisters, they haue a
 Maister, euen God, whose they are, and
 for whom, and from whom they come:
 they may not therefore please them-
 selues, nor serue their owne pleasures,
 nor seeke the satisfying of the their own
 carnall lustes, either in matter of plea-
 sure,

sure, credite, or profite: if they do then euill, he calls them to a heauie account, whose seruants they are.

Againe, if they bee Gods seruants, then let them doe their seruice to God; and expect their reward from God: some Ministers will expect the reward, and honour of Gods seruants, but will doe no seruice: that befeemes not seruants; let such men remember *for whom* they come, euen from that God, who as he can giue reward: so he will expect seruice.

And as for such men as painfully do their seruice, but are not regarded nor rewarded of mē as they deserue, let the be content, & continue in their faithfulness, for they are *Gods Ambassadors*; and we know Ambassadors may have *gifts* giuen them, of those to whom they are sent: but they expect their *maintenance* from the kings their owne Masters: So the *maintenance* which the world should giue Ministers, is like *gifts* giuen to Ambassadors: if it come, it is no more then they deserue. *If it come*

come not, yet will faithfull Ministers doe their dutie, and expect their pay-ment from their king and Maister God, whose they are, and whom they serue.

Thirdly, if they be Gods Ambassadors, sent by him, and come from and for him, then let all such as either condemne, or any way iniurie them, be assured, that as God is mightie & powerfull, so he will mightily reuenge it.

There was neuer King so poore or weake, but thought himselfe strong inough to reuenge any wong offered to his Ambassador: And shal God suffer so foule a wickednesse to lie vnpunished? Nay, they and their posterities shall

1. *King. 22.* smart for it; let *Ahab, and Iezabel, and*
 26. 27, 28, *Isaias*, say if it bee not so: and all a-
 34. &c. ges or stories, shewe the contrary if
 2. *King. 9.* they can, that euer any contemner and
 33. &c. abuser of godly Ministers, escaped the
Acts 12. 1. visible vengeance of Gods reuenging
 2. & 23. hands on him or his.

Fourthly, seeing they are Gods Messengers & seruants, they must not be the seruants of men, to please, or flatter, or
 satisfie

satisfie humours, this is not for them that are Gods seruants: they therefore that will bee slaves to the persons, and pleasures, and humours of men, they forget that they are Gods seruants, and came *for him*: yea, they must not endeavour the pleasing of themselves, nor the bringing of their owne purposes to passe, but in euery motions either made to the by others, or suggested fro their owne hearts, they must forth with call to mind, *Who sent me hither, & for whom am I come?* Each from and for God: therefore they are to yeeld to nothing, nor ayme at any thing but which may be both to the will, and for the glory of him that sent them.

And if the great men of this world, doe thinke it wrong that any man should command *their* seruant against their will, or expect any seruice from them against their *owne* honour: then let them thinke it reason that *Gods Ministers* should not bee commanded any thing contrary to Gods will, or against *his* honour.

And

And lastly, if ministers bee Gods servants, then let them regard their Masters glorie, and be ashamed to doe any thing, either in their doctrine or liues, which may dishonour him: that seru-
uant is vnworthy of a good Maister, who seekes not his Maisters credite in all his courses.

And againe, if they bee Gods Ambassadors, then must they not deliver their owne fancies, or inventions, but that message they receiued: And as they receiued it, so must they better it. And if they doe their duties faithfully, this doctrine is comfortable to them, they take paines, with ioy they haue a Maister will reward them: they may speake freely, (so it be with discretion) they haue a Maister will make it good: they may stand boldly in the face of their enemies, they haue a Maister will defend them. And every faithfull Minister may say to himselfe, *I will doe my dutie, and deliuer my ambassage, He whom I serue, and whose I am: He who sent me, and for whom I come*, will beare me out,

And

And thus much of the inquirie which God makes, and the manner of it.

Now let vs see the answer which the Prophet makes, in these words.

Then I sayd, Here am I: send me.

2
The Pro-
phets an-
swere.

The Prophet after hee was comforted by God, and had his sinnes forgiven, then answereth; *Here am I, send me.* First marke heere, what a great change is wrought on the suddaine: he who a little afore, feared and shrunke at the least appearance of Gods glorie: Now stands forth boldly, as soone as he is called, and answereth; *Here am I, send me*; So great a matter is it for a minister to haue his sinnes forgiven, and to feele the fauour of God to his soule and conscience. Here therefore wee haue an answer to two great Questions, often moued in the world.

First, many would haue quietnesse of minde, and peace of conscience, and cannot attaine vnto it; If they aske how they might, to them I answer, Here is

I

the

And

the way, seeke it not in worldly wealth; carnall pleasures, nor humane learning; in companie nor recreations: but seeke it in the fauour of God; and pardon of thy sinnes, and thou shalt not misse of it. Thus shalt thou haue comfort in thy owne conscience, courage before men, and boldnesse toward God.

Secondly, many Students in Diuinitie, would gladly be *Ministers*, and doe much honour the Calling: but they finde a feare and shrinking in themselves, and thereby an vnwillingnesse to venter vpon it. If they aske, how they amend this: I answere, (or rather the example of his *Prophet* answereth for me); Let that man set himselfe in Gods presence, enter into himselfe, search his conscience, finde out his sinnes, confesse and bewayle them to God, craue pardon in *Christes blood*, and grace to leaue them, and cease not till hee heare the voyce of Gods spirit sounding in his conscience: *Thy sinnes are forgiven thee.*

Then when God shall aske whom
shall

shall send, thou wilt answere readily,
and with joy, *Heere am I, send me.*

And againe, many are driven from
this calling, to behold the contempt
and reproch, and daungers which be-
long vnto it. But let those men marke
heere the phrase of this holy Prophet;
when God asked, *Whom shall I send?*
Hee might haue answered: Lorde, I
would goe, but such disgraces and dis-
couragements doe accompany this
Function, as I desire to bee excused:
but hee casting aside all such conceits,
answereth peremptorily, *Heere am I,
send me.* How came this to passe, for
certainly the Prophet was as sensible of
these wrongs as any of vs all, for he was
nobly borne and brought vp, and was
of the blood royall: surely, because hee
sawe he was in Gods fauour, hee had
him and his Commission on his side,
and he held this for a sure ground: *If
God be on my side, who can be against mee?*

Therefore doubtlesse, those men
who are driven backe by these dis-
couragements, were never settled in
assurance that their *sinnes were forgiven:*

nor satisfied sufficiently, that *God is on the side of all good Ministers*, and that, that calling as it hath his authoritie from God, so likewise, allowance, blessing, assistance, and defence of *GOD* above any other calling: for if they were, they would scorne the storme, and contemne the contempt of the prophane world, and with much courage and cōfort, set their hand to Gods Plough, and say with the Prophet; *Here I am, send me.*

Secondly, let vs obserue, how the Prophet whē God asks the question, sends him not to *others*, nor commends *others* to that service, as is to be thought hee might haue done many in the Churches of the Iewes, but offers himselfe, *Heere am I.*

It controulles the carnall courses of many amongst vs in the *Vniuersities*, who thinke it sufficient to liue there, and send out other men, and giue testimonies and Letters of commendation to other men, but themselves stirre not; when question is made, *Who shall*

goe to such a place? or who shall be sent to such a Parish? they say not, *Here am I*; but either it is too *little* a living, or too great a charge, or ill seated, or some fault it hath, that they will not be sent to it: but will answer God and his Church, there is such a man, and give him Letters of testimonie; or commendation, and so all is well: but for themselves, they live too sweet and easie lives, willingly to vndertake the attempt and burden of the Ministry. Let such men therefore learne, when God and his Church give them a calling, to answer with the Prophet: *Here am I, send me.*

And let all such as are *Students* of Diuinitie in the *Universities*, marke here the Prophets answer; not *I will be ready*, but *here I am*; why takes hee no longer time? because hee was now sufficiently qualified. Where let them learne, not to linger and lye rioting too long in their *speculative* courses: but when they are competently furnished with learning, and other qualities be-

sitting that calling: let them shew themselves willing and readie to yeeld their seruice to the Church, when they shall be called. For as an Apple may as well hang too long, on the tree, as bee puld too soone, and both make it vnfit for vse: so may men as well stay too long, as goe out too soone: and both wayes are made vnprofitable, or, at least, lesse profitable in the Church.

And to conclude this second point: It is not vnworthy to be noted, that the Prophet saith not, *Here I am*: and *I runne on my owne head*, but, *Send me*.

Hee willes the Lorde to send him: then where are they who dare bragge of their private motions, and will runne when they are not sent?

The Prophet might haue said; Oh, now I feele a motion from the Spirit, therefore I will goe and preach: but he stayeth till he be sent in expresse terms: Let no man therefore presume to presse into this function, till he bee fully resolved in his conscience, that God and his Church hath said vnto him, *Goe*.

And

And though a man be neuer so well qualified with all manner of sufficiency, yet let him sit still and stay Gods leisure, and let him say, *Here I am, send me* and so rest contented vntill he bee sent. If any man say it is vnfit that a man should say so of himselfe; I answer, let him not say so in wordes, but in deeds: let him therefore make prooffe of himselfe, and giue the Church tryall of his gifts. Vpon which experience of his gifts, if he be found sufficient, that practise of his is all one, and much more then if hee had said, *Heere I am, send me.*

Thus wee see the Prophet would not stirre till he were sent, and therefore in the next words, he is bid to *Goe.*

And he sayd, Goe and speake vnto this people.

Heere is the third and last promise, Namely, the *essentiall wordes of his Commission.* Wherein, (after God had sought for one to goe, and the Prophet had

presented himselfe, and offered his service) God both giues him leave to goe, and further doth furnish him with authoritie, both to goe and speake.

Wherein the principall point is, that the *authoritie* of the Prophets calling, is deriued from *God himselfe*, in plaine and euident words; *Goe and speake*: and till *then* the Prophet went not. So in the Newe Testament, the Apostles went not into the world to preach, till they had their Commission: *Goe and teach all Nations*. And after them, Saint Paul preached not, till it was said vnto him, *Arise, and goe*.

In all which is discouered and condemned the pride and presumption of those who dare run on their own heads, and will not stay till the Lord say vnto them: *Goe, and speake*. These men are bolder, then either the extraordinary Prophets of the olde Testament, or the Apostles, which are the extraordinary Ministers of the New who alwaies had their warrant with the when they went. And if any man aske why is it necessa-

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Matth. 28.

19.

Acts 9. 6.

&c.

rie they should haue so; I answere, the reasons are many.

First, all *Prophets and Ministers*, are Gods Deputies and Commissioners, it is therefore reason that they haue authoritie from their Lord and Maister.

Secondly, their wordes nor deedes beare no credite, nor haue any power in them, vnlesse they be spoken by *uirtue of a Commission*: nor haue their labours any blessing: vnlesse God giue it.

Thirdly, these *persons* haue no protection, nor safetie, vnlesse they bee Gods *Ambassadors*; and how are they so, vnlesse they be called and sent by God, and haue authoritie giuen of God? For these causes, no man is to thrust himselfe into the *Ministerie*, without a calling from God, and therefore no maruell, though those men who will bee *Chusers*, and *Callers* of themselves, and run when they are not sent, bee in their *persons*, subiect to all dangers: because they are out of Gods *protection*, & their labours without profite because no blessing, nor *promise* of God was giue vnto them.

them: for GOD may iustly say vnto them: Let *him that sent you*, protect your persons: let *him that sent you*, blesse your labours.

But it will then bee demaunded, how may I know if God bid mee goe: God speakes not now from heauen as in old time, and as to this Prophet: I answer, *It is true*, we are to looke for no such *visions, nor apparitions* from heauen, for ordinarily there are none such, and the *Papish Church* doth but deceiue themselves, and cozen the world, who tell vs of so many apparitions that happen to their *Monkes and Fryers*: for now ordinarily, God speaketh in another manner to his Church: for in Generall duties God speaketh to vs out of his *word* and holy Scriptures, and in particular and personall duties, (where the word in plaine termes serueth not) hee speaketh to a man by his *owne conscience*, and by the *voice of his Church*.

Out of this word, God sheweth thee the *dignitie and excellencie* of this calling, to be a minister of the word: Namely, they are his *Messengers & Ambassadors*,

1. Corin. 2.

4. I.

Iob. 33. 23

Or,

&c. that so hee may winne them to
love and affect it. And againe, *the necessity*
of it, that it teacheth the way to salva-
tion, that without it ordinarily Gods
 Church is not gathered, nor mens
 soules saved, that this may stirre thee
 vp to *undertake the burthen;* this is *gene-*
rall. But now *particularly* for thy selfe,
 wouldst thou know whether GOD
 would haue thee to goe or no, then thou
 must aske thy owne *conscience,* and aske
 the *Church,* for if thou be heartily *willing;*
 and be fully and *worthily qualified,* then
 God bids thee goe. Now thy *conscience*
 must iudge of thy *willingnesse,* and the
 Church of thy *abilitie;* and as thou maist
 not trust other men, to iudge of thy *in-*
clination or affection, so thou mayst not
 trust thy owne iudgement, to iudge of
 thy *worthines* or sufficiency. If therefore
 thy owne *conscience* tell thee vpon true
 examination, that thou doest not *love*
 and affect this calling above any other,
 then God sends thee not: and if thou
 enter with such a testimonie, *not God*
 but some wordly and sinister respect
 doth send thee, and put thee forward:

for

Acts 16.17.
 Pro. 29.18

for though thou dost *desire* it, yet if the Church of God give not allowance of sufficiency, God doth not send thee: But if contrariwise, thy *conscience* do truly testifie vnto thee, that thou desirest to doe seruice to God and his Church, in this calling aboue any other: And if withal, vpon signification hereof to the Church, and vpon trial made of thy gifts & sufficiency, the Church (that is, mainly learned, wise, and godly, and such as the Church hath publicly appointed for that purpose) do approve of that they desire, and of thy *sufficiencie* to doe God seruice in his *Ministry*, and thereupon by a publike *Calling*, bid thee goe, then assuredly God himselfe hath bid thee goe. And it is as effectually a calling, as if thou heardst the voyce of God from heauen: for as in *Repentance*, If thy conscience tell thee thou hast truly repented, and if thou canst make that knowne to the Church by so good enidēce, as thereupon a *Minister* of God pronounceth the pardon of thy sins vnto thee, if thou restest herein, & knowest it to bee as effectually,

fectuall, as if God from heaven had tolde thee, *thy sinnes are pardoned*. So is it here, if thou hast the testimonie, first of thy *conscience*, and then of the *Church*, thou art to rest therein, as in the voice of God: And this is the *calling* that we are to looke for in these dayes.

By which doctrine, as those are iustly condemned of foule *presumption*, who dare runne vpon priuate motions, and carnall respects, and are iustly left without *blessing or protection*: so they on the other side, doe offer great *wrong* to God and to his *Church*, who when they cannot deny, but they *affect* the Ministerie aboue any calling, and haue *approbation* of their gistes from the good Church, yet will not beleue the Testimonie of the *Church* herein, but their owne priuate *Iudgements*, which in this case is no way a competent *Iudge*, either for, or against. Let such men knowe, that they oppose themselves euen against *God himselfe*: it being certaine, that where the *inward* calling of the conscience, and the *outward*

warde calling of the Church doe con-
curre, there *God himselfe* calleth and
biddeth that man, *Goe, and speake.*

Nowe then (to drawe to an ende) let
vs obserue in the last place, with what
authoritie a Minister of God comes vn-
to vs, and executes his Function: euen
with an immediate authoritie & Com-
mission from God: whereby he is bid,
Goe, and speake. If it bee so, let it per-
swade *the world*, to feare to doe any
wrong, either to that calling, as to those
persons who come with so faire a com-
mission from *God himselfe.* But if it doe
not perswade the prophane worlde, at
least let this be a comfort & encourage-
ment to all true *Ministers*, for if God
bid them *goe*, he will *goe* with them *him-
selfe*: If he *send* them, he will not for-
sake them, but *assist* them, and *blesse*
them, and *open* their mouthes, and *en-
large* their hearts, and *harden* their fore-
heads, and give *power* vnto their words
to conuert his children, & to confound
and astonish the hearts of his enemies.
If he *send* them, he will *defend* and *pro-
tect*

teſt them, ſo that one haire of their heads ſhall not fall to the earth without his providence. If he ſend them, he will provide for them, and ſufficiently reward them: and wil honour them in the hearts of his owne people, and magnifie them in the faces of their enemies. And laſtly, if he ſend them, he will pay them their wage, even an eternall might of comfort here, and of glorie in heaven. And as they are here bid goe, ſo once they ſhal be bid Come: and that not onely with the general call of all the Eleſt. Come ye bleſſed of my father inherite the Kingdom prepared for you. But even with that particular Call, with eſpeciall bleſſings to them that are faithfull in this ſervice: Come thou good and faithfull ſervant, enter into thy Maſters ioy.

Matb. 25.

24.

Matb. 25.

21.

Pſalme 118. 16.

Bleſſed be he that cometh in name of the Lord,

W. P.

Daniel 12.3.

They that turne many to righteousneſſe, ſhall ſhine as the ſtarres for ever and ever.

FINIS.

W. C.